THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

VIGILS.

Let your loins be girded about, and your lights burning:

And ye yourselves like unto men that wait for their lord, when he will return from the wedding:

Blessed are those servants whom the lord, when he cometh, shall find watching:

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Luke xii., 35–37, being the *Holy Gospel in the Ordering of Deacons.*

It is the fall of eve;
And the long tapers, now, we light
And watch: for we believe
Our lord may come at night.
An hour—and it is seven,
And fast away the evening rolls:
O, it is dark in heaven,
But light within our souls.
Veni Creator Spiritus!

Hark! the old bell strikes eight!
And still we watch with heart and ear,
For as the hour grows late,
The day-star may be near.
Jubilate Deo!

Hark! it is knelling nine!
But faithful eyes grow never dim;
And still our tapers shine,
And still ascends our hymn.
Cum Angelis!

The watchman crieth ten!
My soul, be watching for the Light,
For when he comes agen,
'Tis as the thief at night.
Nisi Dominus!

By the old bell—eleven!
Now trim thy lamp and ready stand;
The world to sleep is given,
But Jesus is at hand.
De profundis!

At midnight—is a cry!
Is it the bridegroom draweth near?
Come quickly, Lord, for I
Have long'd thy voice to hear!
Kyrie Eleeson!

Could ye not watch one hour?
Be ready: or the bridal train
And bridegroom, with his dower,
May sweep along in vain.
Miserere mei!

By the old steeple—two!
And now I know the day is near!
Watch—for his word is true,
And Jesus may appear!
Dies Iræ!

Three—by the drowsy chime!
And joy is nearer than at first,
O, let us watch the time
When the first light shall burst!
Sursum corda.

Four, and a streak of day!
At the cock-crowing [illegible]
And still to all I say,
Watch—and with awe be dumb.
Fili David!

Five!—and the tapers now
In rosy morning dimly burn!
Stand, and be girded thou,
Thy Lord will yet return!
Veni Jesu!

Hark! 'tis the matin-call!
Oh, when our lord shall come agen
At prime or even-fall,
Blest are the wakeful men!
Nunc dimittis. A. C. C.

Note. The Latin sentences are the first words of hymns or psalms supposed to be chanted at the different hours.

ABSOLUTION.

In adverting to a special act of public ministration, distinguishing the two higher from the lowest order of the clergy, it is with the view of calling your attention to the fact of the Church having transferred to the solemn service this day to be celebrated, the memorable words used by our Lord in investing His apostles with their ministerial power and prerogatives, '*Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.*' Grievous as may have been the errors, and gross the corruptions, to which the depraved and disordered mind of man has abused the blessed words of Holy Writ, that precious volume loses, nevertheless, none of its sanctity, its importance, and its unquestionable claim to our assent to every point of truth and duty therein established. In the light of that knowledge of divine things, and that ability to judge of the divine writings with which God may bless us, we should strive to clear His Holy Word of all the false glosses, and all the unhallowed corruptions, with which human weakness or wickedness may have enveloped it: but never, because of those glosses and corruptions, suffer ourselves to shrink from the responsibility of sustaining, in all its legitimate bearings, every jot and tittle of that divine volume. And surely the truths and precepts which we thence derive can never be more correctly expressed than in its own terms, however, by others, those terms may be misunderstood and misapplied.

These remarks are applicable to the great doctrine, and the high commission, contained in the before recited words, wherein the Saviour gave the power of absolution to His apostles, and wherein the Church provides that her ordaining officer should transmit the same power to those who are raised to the office of the priesthood—'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.'

The great source of the misunderstanding and misapplication of this, as well as other passages of Scripture, is taking them in their insulated form, and not applying to them that rule of construction, sound in itself, and essential to the doing of full justice to any writing, comparing them with other passages having a bearing on the same subject, and drawing a connected and consistent view from the whole.

Now, with regard to the forgiveness or remission of sins, there are no truths more clearly revealed, and more strongly founded in Scripture, and none more closely interwoven with the whole scheme of revelation, than that none can forgive sins but God; and that they only will enjoy the benefit of forgiveness, who possess true penitent hearts and lively faith, a circumstance that can be surely known only to God. All offers of the remission of sins, therefore, and all appointment of means and conditions of so great a mercy, must be understood to have a reference to, and an inseparable connection with, these fundamental truths.—With such, reference, however, and in such connection, those means and conditions should be conscientiously and practically regarded in their appointed character. The fear of being thought to raise an external ordinance to too high a value and importance, should not deter us from maintaining the divinely established connexion between baptism into Christ, and all the rich spiritual blessings flowing from forgiveness through His merits. Nor should any erroneous views to which our Saviour's granting to His apostles the power of remitting and retaining sins may have led, produce the least hesitation in humbly and gratefully admitting that that power was mercifully given, as a part of the ministerial commission, and that the solemn recognition of it is rightly retained by the Church.

But how are we to do this? In what sense are we to understand the terms thus used by our Lord, and from Him by the Church?

We regard them in their necessary connection with the great truths above mentioned, that none can forgive sins but God, and that none but the truly penitent and believing will have their sins forgiven. Hence it follows, that whatever apostles or succeeding ministers, or any creature, however exalted, can do in the imparting of the absolution and remission of sins, they can by no means act as *principals*, but solely as *instruments* and *agents*. God only can forgive sins. But in this and all other acts of grace toward man, he is pleased to operate through means. When, then, our Divine Lord gave this high prerogative to His apostles, He appointed, as a mean of His granting absolution, that it be pronounced authoritatively in His name, by them. It would be an obvious departure from the legitimate bearing of the strong and peculiar terms then used by Christ, to lower them into the mere comfortable assurance which one Christian may give another, that if he truly repent and believe, God will forgive his sins. And it is among the many evidences of the adherence of our Church to pure Scripture doctrine, distinguished alike from superstition on the one hand, and laxity on the other, that she gives such prominence to the Gospel principles, that there is, in the ministry of Christ, a power to declare authoritatively, in His name, God's absolution and remission of the sins of the penitent and believing, and thus be the instrument and channel through which that blessing is conferred on those thus prepared. We believe, therefore, that this act of the priesthood is a mean whereby absolution is extended to all true penitents and believers; and that by the terms on which authority to exercise it is given, and which are fairly announced in the forms of absolution provided in our Church, the sins of those who do not repent and believe are retained, or un-[illegible]

The Origin and Design of the Christian Ministry: a Sermon, preached at an Ordination, &c. By Charles Pettit M'Ilvaine, D. D., &c.

An excellent discourse, as will be seen from the annexed extract. It is but justice to Bishop M'Ilvaine to remark, that he regards the inferences usually made from the doctrine which he defends, touching the invalidity of non-episcopal ministrations, as matters of private opinion, and not the authoritative judgment of the Church.

"The fundamental principle, as to authority in the ministry, is contained in the declaration of St. Paul: "No man taketh this honor unto himself, *but he that is called of God, as was Aaron.*" (Hebrews v. 4.) The plain meaning of which is, that the honor of God's ministry cannot be assumed on our own right, nor conferred by any mere human authority; but he only can be God's minister, who is called of God, as Aaron was called. Then, if we inquire how Aaron was called, we shall understand how men at the present day are to be called.

In the call of Aaron, there was first his being *chosen* of God for the office of the Priesthood. This occurred, and was made known to Aaron, long before his entrance on the duties of the Priesthood. But to be *chosen* of God, was not to be *authorized* of God. A second step was necessary to complete the *call*. Aaron must be visibly *ordained*, by some one commissioned of God for that purpose; so that although he knew himself to be divinely chosen, yet because of having not been *ordained*, he esteemed not himself to be a priest, nor attempted to minister in holy things, knowing that to do sô would have been a high offence against God. But in process of time, he was visibly ordained by the agency of Moses, whom Jehovah had especially authorized to perform that service. And thus was his call completed, and the full honor and authority of the Priesthood were upon him.

Such likewise were the steps by which the first ministers of the Christian dispensation were called to their office. They thought not of any possibility of taking that honor unto themselves. They waited for the call of God; and as in the case of Aaron, their call consisted of two parts: the being *chosen*, and then *ordained*. "I have *chosen* you, (said the Saviour,) and *ordained* you."

As in Aaron's case, so in that of the Apostles, there was a considerable interval between the choosing and the ordaining, during which, though it had been told them that they were chosen from the fisheries of Galilee, to be "*fishers of men*," they never thought of possessing any right to preach or minister in the things of the Gospel. It was not till *commission* was added to *choice*, by the express ordination of the Lord, that they were fully called of God to the work of the ministry.

Now, this union of divine *choosing* to the ministry, and divine *ordaining* to the ministry, is a standing and perpetual requirement in the Church of Christ. It is required now, just as much as in the days of Christ's ministry on earth, that no man shall take the honor of the Christian priesthood, but he whom Christ, as Head of the Church, hath chosen and ordained to that office. His call, to be perfect, must contain, like the sacraments which he is to minister, these two parts, the outward and visible, the inward and spiritual; the latter being that secret influence of the Holy Ghost upon his heart, whereby he is *chosen* of God to the ministry; the former being that outward ministerial act by which, when done by an agent whom Christ hath authorized, the candidate is solemnly set apart, commissioned, and ordained to the work.

Precisely on this basis, is the Ordination Office of our Church constructed. In the solemn examination of the candidate by the Bishop, before the latter proceeds to the laying on of hands, the first question is the following—"*Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministry,*" &c. This, you perceive, refers to the inward operation of God upon the mind of the candidate, *choosing* him to the ministry.

The next question refers to the agency of the Church in completing the call:—"Do you think that you are truly called, according to the will of our Lord Jesus Christ, *and according to the canons of this Church*, to the ministry of the same?" wherein the concurrence of the Church with the inward motions of God's Spirit, is recognized as necessary to all rightful approach to her ministry. This concurrence being secured, ordination ensues; and thus the call is ratified, and the candidate becomes "a minister of Christ and a steward of the mysteries of God."

Now we say that, whenever, in any man, such ordination, administered by rightful authority, is joined with such choosing on the part of God; it may be said of that man, with quite as much truth as of the Apostles, that Christ hath chosen him and ordained him, and that he is "called of God as was Aaron." But how is th ? Is not ordination always now performed by man? True. And therein it differs circumstantially from that of the Apostles; which was performed immediately by the hands of Christ himself. But the Presbyters of Ephesus, whom Paul addressed at Miletus, were ordained by only human hands, quite as much as are Presbyters now; and yet St. Paul declared that the Holy Ghost *had made them overseers of the flock of God.* So that under the laying on only of human hands, men may receive their ministry from God, if they who ordain them, minister in the name and by the authority of God. Give us then the case of an ordination performed in that name, and by virtue of that authority, and it matters not by how long a line of descent the commission has descended; by how long a chain of communication it is connected with the personal ministry of Christ: if no link be wanting, the last link is as truly fastened upon the throne of God as the first, and he who receives his ministry by such succession, is ordained of Christ and "called of God, as was Aaron."

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age,—*the line of succession*,—I shall go no further in this discourse, than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the Bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly *rest it upon the word of inspiration?* [illegible] as to the lawfulness of a ministry that cannot claim it? and how far does she expect the opinion of her ministers to be conformed in this matter? These questions may be briefly answered.

As to *imparity*, or, in other words, "*divers orders of ministers*," the doctrine of the Church is, that this feature of the ministry is of *divine appointment*. You need no stronger evidence of this than the declaration, in so many words, contained in the collect in the Office for the Ordination of Priests:—"*Almighty God, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy Church.*" This declaration, the Church has taken pains to insert also in the collect for the Ordination of Deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers, and so express their belief. Then, as to when this imparity began, and on what evidence the belief of it is based, the Preface to the Office for the Ordination of Deacons, speaks explicitly: "*It is evident unto all men, diligently reading holy Scriptures and ancient authors, that from the Apostles' time, there have been three Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons.*"

From this declaration, is is clearly the doctrine of the Church, that not only ancient authors, but the *holy Scriptures*, teach *the apostolic origin* of an episcopal ministry, in *the three orders* just named. And since it is by none pretended that there were, of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind; it is evidently the doctrine of the Church that, from the Apostles' times, and by the evidence of Scripture, there was no other ministry than that which subsisted under the several gradations of Bishop, Presbyter and Deacon.

And then, in evidence of the great stress laid by the Church on the necessity of Episcopal ordination, the Preface to the Ordination Office proceeds: "To the intent that these orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a *lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said functions*, except he be called, tried, examined and admitted thereto, according to the form hereafter following, *or hath had Episcopal Consecration or Ordination.*" These words require no comment to make them plainer.

THE MINISTRY CALLED TO SELF-DENIAL.

A Sermon, preached at the Matriculation of Students in the General Theological Seminary of the Protestant Episcopal Church in the United States, on the evening of the Third Sunday in Advent, Dec. 15, 1839, in St. Peter's Church, New York. By William R. Whittingham, D. D., "St. Mark's Church in the Bowery" Professor of Ecclesiastical History.

St. Luke, ix. 60.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

This is a startling saying. It would draw attention from any speaker, under any circumstances. How much more from the lips of the Eternal Word, whose fiat is life, and His will law, for the unnumbered hosts of heaven, and the universe which he spake into being and upholdeth by the word of his power!

From those blessed lips no idle saying ever fell. The record of their words has been made, we know, with reference to us and our salvation. Once and forever, what Jesus spake is the truth, the spirit and the life. Time has no power to change or to annul it. He who read the hearts of all his creatures, spake and placed his words on record to us all and for us all. Social and civil revolutions may alter, not do away nor lessen their bearing on his Church collectively and its members individually, wherever scattered, after whatever lapse of ages.

Humbly and reverently, therefore, brethren, as if the Redeemer's gracious voice now first addressed it to our ears; with as anxious interest as if it were addressed to us by name, let us inquire the reason and the meaning of his command, "Let the dead bury their dead, but go thou and preach the kingdom of God."

It is handed down to us in a remarkable connexion, as one of three answers addressed to individuals, plainly representing as many classes of the followers of Christ. "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Here we have the representatives of the rash and inconsiderate, who plunge into an undertaking of which they have not waited to count the cost; of the lukewarm and indifferent, who suffer other cares to divide a heart but half obedient to their Master's call; of vacillating double-mindedness, unstable in a determination of which neither the nature nor the results are duly realized.

It is not to be believed that a connexion so wonderfully apt was without wise design in the good providence of God. The three incidents make up one harmonious and perfect whole. As parts of that whole, they are equally necessary to each other, equally important, equally and co-extensively instructive.

Yet it cannot be denied that they have been somewhat differently regarded, in almost all ages of the Church. Two of the Saviour's answers have passed into proverbs; the one as descriptive of our Lord's own condition while on earth; the other as a statement of the nature of his calling, generally to all who bear his name and baptismal badge, but more especially to those intrusted with the stewardship of his word and sacraments. The third, meanwhile, (that taken for my text,) with nothing to render it of less general interest and application, and surely not less noticeable for its form and import, has been kept comparatively out of view. The others, merely declaratory, are in the mouth of every one; this, an express command, is heard with listless disregard, or shrinking apprehension, and used, if used at all, with [illegible] modifying adjuncts.

The cause of this difference is not difficult of discovery. The neglected answer is one of those hard sayings of the Son of God, which He has left to prove his people. It sounds in apparent discord from the general tenor of his teaching, and grates upon the unskilful ear too harshly to be willingly endured. That He who wept at the grave of Lazarus, and cared for the bereavement of his mother in his last agonies upon the cross, should return to the humble, reasonable request of filial piety, "Lord, suffer me to go first and bury my father," the harsh answer, "Let the dead bury their dead," is a seeming incongruity on which the mind loves not to dwell. It amazes and confounds us. We turn away from even the semblance of violence done by the Saviour to the kindly impulses and holy yearnings of natural affection, and gladly forget it in the contemplation of the harmony of his teaching, recommending every charity that can adorn and soften life, with the beautiful uniformity of his conduct, a continual pattern of obedience and the highest exemplar of love. But this is not all. The very fact which gives this saying of our Lord its strong claim on our attention,—its general and perpetual bearing and application,—has rendered it distasteful. If, equally with its two associates, this answer is addressed through the individual who first called it forth, to a class, a large class, a class never unrepresented in a Christian community, its harshness is more than a trait of history: it is a requisition, a rebuke, too often in effect a repulse, coming home to them, binding on their consciences, registered against them in the book of God's account. They, and others prompted by a spurious and ill-judging charity, would willingly lessen its severity or escape its application. 'It had reference to the individual and the times,' they say: 'its force expired with them.' But if so, why have men, with one consent, understood the next following reply, in an inseparable connexion, so differently? Why is it held to be yet as true that "he who putteth his hand to the plough and looketh back, is not fit for the kingdom of God," as it was during the Saviour's stay on earth, if it be not also as true *now*, as *then*, that the dead are to be left to bury their dead by those whom the Master calls to follow him? No, brethren, the subterfuge is unavailing. Whether we will hear it, or whether we will forbear, it is *us* whom the Saviour warns equally against lukewarm indifference to his call, as against rash inconsiderateness or timid hesitation.

But what is the precise import of this command, as originally addressed, and as it bears on us?

Ingenuity has been busy with devices for explaining away its seeming harshness by rendering the meaning less general in its range. 'Leave the dead to themselves,' has been offered as one interpretation: 'Leave to the bearers of the dead the performance of their office,' as another. Both are recommended by their tendency to give the address a local and temporary character. Both are found untenable when tried by common sense and usage. The means of narrowing the Saviour's saying to the individual addressed, and the peculiar facts of his special case, are sought in vain. It remains applicable, necessarily, inevitably applicable to a class, a great division of our race. The spiritually dead, the dead in trespasses and sins, they in whom the life of the soul in God is dormant or extinct, are pointed out by the Lord Jesus to his follower, as those to whom he is to leave the care that would draw off his attention from his Master's call. '*Let the dead bury their dead:* Leave to those who know no higher claim, the discharge of the last sad offices to thy parent's unburied corpse: for thee there is a more imperative and immediate duty: the voice that shall raise the dead has called thee into a *new*, a spiritual life, and interposed relations higher, stronger than those of earthly parentage, with resulting obligations of more instant and engrossing concernment than attention to the deceased.'

No doubt the trial thus prescribed was peculiarly hard. To deprive himself of the last look at the remains of him who gave him being, nursed him up to manhood and trained him for its duties; to leave his father's corpse to the care of others, to go unwept, unhonored, unattended to the tomb! In what barbarian age or race shall we seek the son whose heart would not be wrung by such a bidding? How much more must it have been repugnant to a son of Abraham and the patriarchs, in whose hallowed examples had been set a long transmitted and most faithfully kept law of reverent attention to the dead! Religious observance, national usage of immemorial antiquity, and the dictates of natural affection, were arrayed against the requisition. Surely He who knew the issues of the heart He made, had strong reason for putting it to such a test!

But are we therefore warranted in regarding it as an isolated instance? a case where peculiar need led to a peculiar demand, or a peculiar disposition required a peculiar trial?

This is forbidden by the connexion, as we have seen, and by the contrast between the two great classes of our race implied in the command itself. The spiritually dead are placed in opposition to such as live unto God, and it is *as living unto* God that the newly called follower of Jesus is required to deny his natural affections, his national habits, and his conventional ties and obligations, that he may devote himself to His Master's work.

That each may devote himself, wholly and unreservedly, to his Master's work,——this, brethren, is to every one of us the reason and meaning of our Lord's command, "Let the dead bury their dead." To work out his own soul's salvation, to labor for that of those dependent on him, and to glorify God in his generation by a consistent, holy and humble walk, is a task assigned every individual who is named by the name of Jesus. It is *the calling* of the members of the Church of Christ, as such,—to which all earthly ties and obligations must concede an undisputed preference in their heart and conduct. The world has its aims and ends,

'as various as the roads men take
In journeying through life;'

but the Christian, who has heard his Master's voice, and become obedient to His calling, has renounced them. His occupations may, and in a degree must, resemble those of the multitude around him, but are no longer the business of his life. He goes about them as of secondary consequence. The *ends* of his neighbor are with him mere *means*, and often means of [illegible] importance, to work out the one end and aim of his existence. He looks far beyond the relations of life and the claims of society for the source of obligation to the duties of his station, and he finds it, in the changeless will and unfathomable love of God, his Maker and Redeemer, operative with a force and intensity of which the mere man and citizen has had neither experience nor conception: but he there finds it, connecting with the duties of his station, as the world knows them, and placing above them and before them, others by which those duties are sometimes modified, sometimes superseded, and even sometimes contravened. By the world, for example, he is held bound to cherish his own body and those of his dependents; to lay up in store for his own and their need in future emergencies; and to advance his own and their ease, emolument and reputation, by all honorable and honest means. It is enough for the world's ends, and fills the measure of its rule of right, although all this be done in the merest self-centering egotism, or in the shallowest superficial respect for general opinion. The Gospel reveals to him a deeper motive and a more searching estimate, in the love wherewith God loved us, and requires that we love Him and those whom He has given us for His sake: but at the same time teaches him to keep his own body under, bringing it into subjection, and to train his children and dependents in a like course of moderation and self-denial; to count money, time and pains laid out in the relief of the temporally and spiritually destitute as the only substantial provision against the day of want; and to dread and shun riches, worldly influence and temporal prosperity, as fraught with dangers of the most awful consequence.

My brethren, I know this is neither prevalent nor popular doctrine. But I appeal to you, as men and Christians, whether it be not the doctrine of our Lord and Master, taught by Him as plainly as language can express it; enforced by His personal example and invariable requisitions of His immediate followers; and left on record in His sacred word without a syllable of cautionary limitation or explanatory comment. Men have explained away the strong language of their Saviour, or when they neither could nor dared do so, have been content to leave it a dead, neglected letter: but there it is, in the word of God, on record still. "How hardly shall they that have riches enter into the kingdom!" "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek: but seek ye first the kingdom of God and His righteousness." "Wo unto you that are rich, for ye have received your consolation!" "Wo unto you that are full!" "Wo unto you that laugh now! for ye shall mourn and weep." "If any man hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."—These are but a few of our Lord's declarations on the subject of worldly ties and obligations. I might heap together very many more, to the same effect, or even stronger. Do they not furnish an extended and sufficient comment on His injunction, to "let the dead bury their dead?" Let those who receive not the spiritual life that Christ came to give us when He had purchased it with His blood, concern themselves with this bodily life as their main business. It is wisdom with them to lay up much goods for many years, to take their ease, eat, drink, and be merry; but we are taught that their wisdom is foolishness with God. It is foresight and honorable ambition with them to build houses that shall continue forever, and dwelling-places to all generations, and to call the lands after their own names: but we are taught to look, not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal, and to seek a building of God, a house not made with hands, eternal in the heavens. It is love and duty with them to pamper the bodies of their kindred in ease and fulness, and when they die to leave the rest of their substance to their babes: but we are taught to love the soul, and nourish it with the meat which endureth unto everlasting life, and to make provision for our children, not for the flesh, to fulfil its lusts, but for the immortal soul, that it may be enriched with treasures that wax not old, and clothed with the raiment of its Redeemer's righteousness, and made sure of those mansions in its Father's house which Christ has gone before to prepare for such as love Him and have followed Him in the way of humility, self-denial, reproach, and suffering.

Thus to provide for their own souls and those bound to them by ties of blood, kindred and society, is the one great duty of all who are here assembled. Let each answer for himself how far he has left the dead to bury their dead, and gone about his Master's work.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—From a paragraph in No. 5 of the aged "Warburton," as published in a Philadelphia paper—he asserts the credit of fifty years' study—I receive such singular impressions, that I cannot forbear to take my pen and address you a few words.

I began to suspect, some time ago, that many of the writers who are out so loud in their indignation against the Oxford Tracts, were availing themselves of a belligerent stratagem; and that the particular matters put forward and condemned by them were not in reality what they most disliked in the Tracts—not what they most feared would have effect with the public. Every thing which reaches me from the pens of these opposers, tends to strengthen this conviction. By fixing on a few points, drawn from two or three out of eighty or more Tracts, by forced construction or advantage taken of unguarded expressions, they design, if possible, to rear up a wall of prejudice against the reception and influence of the whole series. Such weak and uncandid arguings, cavillings, and misrepresentations, have, I think, never been deployed in warfare against any compositions whatever; and cannot be accounted for on any other ground.

While going through Warburton's piece above referred to, I could not help exclaiming often to myself, How is it possible for a disciplined, candid, and devout mind, that has conversed for "fifty years with the best English divines," to be satisfied with such outright fallacies, and to be at ease amidst the *modus operandi* of working up such extraordinary distortions and perversions! I do not understand it.

My present object is only to direct your attention to a single paragraph upon a short sentence in the Tracts relating to the "power of the keys." The sentence is this: "Then you will honor us with a purer honor than you do now, namely, as those who are intrusted with the keys of heaven and hell, as the heralds of mercy, as denouncers of wo to wicked men." This is very offensive to Warburton, and to those enlisted with him in the war against those powerful and convincing productions.—He calls it an assertion of the power of admitting mankind into heaven, or consigning them to hell,"—and then exclaims, "Formidable prerogative!" But, says he, "the Episcopal clergy in this country claim no such privilege, nor, so far as I know, in England."

A mighty deal of scare-crow logic and misrepresentation have been thrown about the world concerning the so-called "power of the keys." Even the Church of Rome, great as her arrogance and her usurpations have been, has in this particular been far short of claiming what many Protestants have charged her with claiming. I do not believe it can be shown from any respectable writer of that communion, that she claims the power for her clergy, at their own will and self-determined arbitration, to exclude from pardon and from the kingdom of heaven, any one who has the words of the Gospel in his hands or the knowledge of it in his mind. Rome is corrupt and degenerate enough, without being belied. A teacher does not gain any thing ultimately, as respects the credit and reception of his own views, by overcharging or undercharging those of opponents.

I hope Warburton will not take it ill, if I request him to bring the above quoted language of the Tracts under further and more careful consideration. Among Protestants,—I say nothing about the Romans now,—what is supposed to be represented by the "keys?" They are *the doctrines of faith*, or, of *the faith*. Thus when our Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven," his meaning was, that Peter should be a messenger of an offered salvation to souls against whom, on account of their sins, the justice of God had shut the door of heaven. Christ had found a way to open that door. The Gospel was an announcement and description of this way. It was declared to be the *only* way—that is, the *only* key. Not a sinner of all Adam's race could enter the gate of heaven without knowing, accepting, and using it.

But how were these sinners, scattered over the 200,000,000 square miles of the terraqueous globe, to become acquainted with the fact, that God's mercy had provided and revealed and offered such a key? And *how* were they to know its peculiar form, and *learn* the way of appropriating it to their *actual* redemption? God has not *directly* revealed his plan of salvation by Christ to all who need its benefit. How then are *they* to become acquainted with it? I hope Warburton will not think it presumption in one who has enjoyed but half of his long term of "diligent reading," to beg his particular attention to this question. He cannot answer it without admitting the truth of the language, under a fair construction, which he

has represented as involving such monstrous and daring error.

But to the question, how are sinners to become acquainted with the Gospel? Not by a direct revelation to all individuals—but by commission to a particular class of men. That which was revealed to a few was to be taken by their coadjutors and successors, and carried out and onward to the ends of the earth and the end of time. Thus St. Paul says, "God hath given unto us the ministry of reconciliation," so that "we are ambassadors for Christ."—And in pursuance of this commission, and in direct furtherance of its objects, the same apostle directed and authorized Titus to "ordain elders" in the cities of Crete.

It is certain, then, that the diffusion of that Gospel, through the knowledge of which sinners are to be saved, was to depend on the instrumentality—(I do not like that word, common as it is, because it excludes the notion of responsibility—say then) the ministry of men. Certain men, or a certain order of men, were commissioned from on high, to inform sinners on what terms they might be saved—and other than this, no channel was provided for conveying that message. To them who receive the message, and submit to its terms, it is a key opening the kingdom of heaven. Observe, they receive this key, the means of grace and salvation, from persons to whom Christ has specially intrusted its dispensation.

Thus it is impossible for a believer in the New Testament to deny, that "the keys of the kingdom of heaven" are committed to the ambassadors of Christ—an order of functionaries specially ordained for that purpose—and authorized to say to sinners, and to do for them ministerially, all that may be requisite to render the keys available.

Now let Warburton join me in making the supposition, that these ambassadors violate, or entirely neglect their trust, and withhold from the eyes and ears of men the Gospel of salvation—and look at the consequences. What are they? The Gospel, the key of the kingdom of heaven, becomes hid in "the earthen vessels" where it was deposited, and the world goes on in heathenism and idolatry—because Christ has promised to save men only through the *preaching* of His Gospel. He said to the Pharisees, "Ye shut up the kingdom of heaven against men." Precisely the same is done in the present case; sinners continue in their sins, "going down to the gates of hell." "For how shall they hear without a preacher? And how shall they preach except they be sent?" Thus sinners do not enter paradise, because they know not the way, Christ's stewards keeping back the keys. He has commissioned His ministers in such a way, and has thrown so much upon them, that He has left it in their power—subject, of course, to an exercise of His sovereignty if He please—to ensure the eternal perdition of souls. It was stated thus to the prophet Ezekiel, "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." No one ever thought of claiming for the ministers of Christ the power of going out of the terms and conditions of the Gospel to "admit men to heaven, or send them to hell."

Let us now bring forward the obnoxious language of the Tracts, and see how it will look under these considerations. The ministers of Christ "are intrusted with the keys of heaven and hell, as the heralds of mercy, and denouncers of wo to wicked men." If this is not Gospel doctrine, I have yet to begin my studies, under an embarrassing and distressing doubt of ever being able to find a fixed form of truth. I can see nothing in this statement beyond what is claimed by their respective friends for the ministers of all professedly Christian denominations. And if "the Episcopal clergy in this country claim no such function," then I am bold to say, they do not understand their office. But the fact is otherwise. "Formidable prerogative!" is it? Indeed it is; and therefore said an apostle, "Who is sufficient for these things?" But, "I can do all things through Christ, which strengtheneth me."

The adversaries of these Tracts must be hard pushed, to make out in the eye of the Christian public plausible points of attack, if they can so gravely accumulate condemnatory epithets in a case like this. CLAVIGER.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, February 2.

The Presentation of Christ in the Temple; commonly called the Purification of Saint Mary the Virgin.

There are two events this day commemorated—*the blessed Virgin's submitting to what the Jewish law required of all mothers upon the birth of their children;* and *the presentation of Christ in the temple, according to the prescription in the case of a first-born male.* On each of these a few practical reflections may be made.

The law of Moses required, (Leviticus xii.,) that after the birth of a child, the mother should bring to the priest at the tabernacle, and afterwards the temple, a lamb, for a burnt-offering, or sacrifice of thanksgiving, and a young pigeon, or turtle-dove, for a sin-offering. If, however, she could not afford to bring the lamb, a pigeon or turtle-dove, for each purpose, was accepted. To the latter of these requisitions, (St. Luke ii. 24,) on account of her poverty, the mother of our Lord, as on this day, conformed.

The immediate design of the sin-offering was the removal of a *legal*, and not a *moral* impurity. Undoubtedly, however, the faithful and pious Israelite connected with it an idea of the necessity that always exists for remembering our actual sinfulness, and a recollection that gratitude is never so acceptable as when accompanied with an humble sense of unworthiness, and coupling its expressions with prayers for mercy. And now that all typical rites have ceased, let the Christian ever combine with his offerings of praise, acts of living faith in the *great atonement*, and an humble pleading of its merits in prayers for divine compassion.

The circumstance of the Virgin having been under the necessity of making the cheapest offerings prescribed, should excite a new feeling of gratitude to our Lord, and of wonder at the infinite condescension of His love. That He might fall nothing short of a perfect pattern, susceptible of imitation by the humblest and poorest of His followers; nor of that degree of privation and suffering which would fill up the measure of His fidelity, as the representative of sinful, miserable man; He was pleased to connect Himself with the poor and lowly.

Hence let His followers learn a lesson of humility. When example of it is set by the Son of God, will they be above its imitation? Shall wealth, station, power, or influence, make *them* proud, when the *Lord of glory* humbled himself? Will they scorn the lowly station, when it was the choice of God manifest in the flesh?

The burnt-offering which the Virgin made, was that act of thanksgiving with which every mother was bound to appear before the Lord, when preserved "through the great pain and peril of child-birth." And when can there be a more powerful call to "give hearty thanks unto God?"* Surely it is in accordance with the best feelings of our nature, and the obvious dictates of piety, that the Church has made, on this subject, special and interesting provision. She requires the offering of prayer and praise, in a short form, exhibiting the characteristic simplicity, purity, and piety, of her services. She requires, also, as a very natural and proper additional expression of gratitude, "offerings which shall be applied by the minister and the Church-wardens, to the relief of" those who, under the same circumstances of "pain and peril through" which the offerer has been mercifully preserved, suffer the privations, and consequently increased ills, of poverty.*

Were this ancient manifestation of thanksgiving generally restored, it would be the means of providing very extensive relief for a class of sufferers who claim the tenderest sympathies of all, and especially of those whom "Almighty God, of His goodness, hath" been "pleased to preserve in" like "great danger."

Another offering the Church also recommends; and it is one for which true gratitude must prepare every pious heart, when reflecting on so great a mercy; the "sacrifice of praise and thanksgiving" in "the holy communion."†

The second event this day celebrated, is "the presentation of Christ in the temple."

In memory of that signal act of Divine Providence, whereby the hardened Pharaoh was at last constrained to let Israel pass from under his yoke—*the slaying of the first-born of the Egyptians, and saving those of the Hebrews*—it was ordained in the Mosaic law, that all the first-born males should be consecrated to the Lord for the service of religion. Afterwards the tribe of Levi was chosen instead. The form of presenting to God, however, was continued, and the sum of five shekels paid as a ransom. (Exodus viii. 2, 12, 15: Numbers viii. 14-18: xviii. 16.)

The dedication of the first-born was not confined to the human race, but extended also to beasts. Such as were clean, that is, fit for sacrifice, were offered in that way. Others were redeemed by the substitution of clean beasts, or were not suffered to live. The first fruits, also, of the earth, were dedicated, as an offering of grateful acknowledgment, to the Lord.

All this was designed to preserve among the Israelites a sense of their dependence upon God, as an expression of thankfulness for His mercies in the various blessings of His providence, and as a means of securing their continuance. In the offering of the first-born son there was sought a blessing upon the *family*, and in that of the firstlings of beasts, and the first fruits of the earth, on the *property*, of the offerer.

Jesus Christ condescends to be known, in connection with His faithful people, as "the first-born among many brethren"—(Romans viii. 29,) that "whole family" which bears His name.—(Ephesians iii. 15.)

Inestimable indeed are the blessings accruing to that family from that assumption of the human nature whereby HE became subject to the law of the first-born, and "was this day presented in the temple in substance of our flesh;"‡ even the precious blessings of pardon and grace in time and salvation through eternity.

In our Saviour's case, although, as He was not of the tribe of Levi, the ransom was paid, yet the original purpose of the presentation was most eminently fulfilled. This first-born Son was indeed devoted to the Most High, as a Priest, to make atonement for the people. And His was that only sufficient atonement—the offering of His own body once for all—of which the oft-[illegible] and figures.

In this light, the devout Christian will direct to Him the eye of grateful lively faith. Under the influence of that faith, he will duly appreciate the awful necessity and infinite value of that atonement; be humbled with deep and genuine repentance; and give diligent and devout application to the means appointed for securing the full benefits of the atonement. Thus will his faith become the animating principle of a life of evangelical piety, and lead to the offering to God, in true holiness and virtue, of himself, soul and body, to be a reasonable, holy, and living sacrifice. Then he may hope to be, with a heart purified and cleansed by the blood of Christ, to be presented by Him unto God,‡ for his blessing in time and through eternity.

To *Christian parents* this festival offers subjects of most serious practical reflection. They should present their children unto the Lord. The way and means of doing this are pointed out in His holy word. They must be brought to His ministering servant, that by virtue of divine authority committed to him, he may name them by the name of Christ, and present and dedicate them, through Him, to the Lord their God; and thus be the honored instrument of making them members of Christ, children of God, and inheriters of the kingdom of heaven.

Then let the parents remember that their children are the Lord's, and that as *His*, they should have extended to them parental care, counsel, and training, and be made the constant subjects of the parents' prayers.

Be yours, then, Christian parents, the daily care, solicitude, and effort, to give them sound Christian instruction, and to keep them as far as possible from all influences unfavorable to the growth in them of Christian knowledge, and Christian holiness and virtue. Lead them to seek the benefits of instruction from the pastors of the Church, and the edification which flows from her holy ordinances and services. Especially, go before them as patterns in holiness, and be much in prayer for the directing and aiding influences of God's grace in the discharge of your momentous trust; and for the continual dew of His blessing on the children whom He hath committed to your care. What tongue of men or angels can speak your bliss, if, in the temple not made with hands, you see your Saviour, of whose gracious purpose towards them you have been the faithful instruments, present them to their Father and your Father, their God and your God, to be His eternally! And who can describe the pang that will rend the bosom of that parent who sees his own offspring, of whose participation in this felicity he might have been the instrument, losing it forever through his neglect, remissness, evil counsel, or evil example, and given over to the wretched portion of the Devil and his Angels!

Reader, whosoever thou art, there is now before thee the blssed opportunity of being presented by Christ to His Father. The opportunity may be of but very short duration. The alternative you know.

DIES SANCTUS.

* See the last rubric in "The Churching of Women."

† See the same rubric.

‡ Collect for the day.

Men reason concerning the goodness of God as children concerning the goodness of their parents, fancying that there can be no real kindness where there is not an unlimited indulgence.

THE CHURCHMAN.

SATURDAY, FEBRUARY 1, 1840.

THE PHANTOM.

The heaviest artillery fails of its intended effect unless it be directed to the right object. Mistakes in this way are often made. A rifleman may level his piece, as he fancies, at his enemy in an adjoining field, and find that he has killed—a scare-crow. A fort may open their battery at night on what seems a fleet or ship of the line, and find, in the morning, that they have been blowing to atoms—a phantom. It is exactly such a blunder that Mr. Taylor has made in his "Ancient Christianity;" charging his guns with strutting importance, firing with tremendous report, and bragging after every shot of the awful havoc he has made,* but unluckily wasting all his ammunition on a phantom in one direction, while the enemy at whom he *would* aim are riding safely at anchor in another direction. To be convinced of this, it is only necessary to see where the author points his artillery, and then to show where he should have pointed it; to set the phantom and the reality side by side. The shortest, perhaps, but most important part of every book, is that which explains its design; for by this, and this alone, is its value to be estimated. And if Mr. Taylor, in this part of his book, has been particularly brief, this shows more strikingly the pertinence of our metaphor; for though it takes long to build the fort, and cast the cannon, and train the men, and load the pieces, especially when one has, like Mr. Taylor, to bring from a distance his powder and ball, and even to manufacture them for the occasion; yet to "take aim" is the work of an instant. Let us hear Mr. Taylor explain what he chooses to call "THE SUBSTANCE OF THE ARGUMENT." The chapter so headed begins as follows:

"Concisely expressed, the argument of the Reformation turned upon the alleged difference between the religion of the middle ages and that of the New Testament. The Romanists generally admitted this diversity, and yet maintained that, whatever constituted the difference was binding upon the Church; the Reformers, therefore, had more to do with the principle of the authority which imposed this difference, than with the difference in its details, which was confessed on all sides."

Concisely expressed, the argument of the Reformation (so far as the Church of England is concerned in it) turned upon the question, whether a national Church, in a synod of bishops and presbyters of its own, was competent to set forth expositions of faith and rules of discipline for its own members? This the English Reformers affirmed, and the Romanists denied; the latter contending then, as now, that Rome is the divinely constituted centre of unity; and that any national or provincial Church which declared itself independent of the Bishop of Rome, was in a state of schism. The Church of England declared her faith, and reformed her discipline, in conformity with the sacred canon and the voice of the universal Church, independently of the Bishop of Rome; and this measure was followed by the bull of Pius V., and declaring Elizabeth and her subjects "to be cut off from the unity of the Body of Christ;" and "the nobility, subjects and people of the kingdom, (of Great Britain,) to be forever absolved from all manner of duty, allegiance and obedience" to the civil government.

Both parties were willing to be governed by the Scriptures, and by a general council, could one be had; and it was therefore not "the principle of authority," in the vague sense in which Mr. Taylor uses the expression, but the claim of an authority of jurisdiction for the Bishop of Rome over the Church of England, which formed the gist of dispute in the English reformation. Mr. Taylor's error in this case, however, serves admirably to prepare his reader for [illegible]

"Using for the moment a similar brevity of description, it may be affirmed that the argument mooted by the writers of the Oxford Tracts, turns upon the difference (if there be any) between the religion of the New Testament and that of the pristine and martyr Church, which difference, if even it were ascertained, they would represent to be not merely innocent, but imitable."—pp. 40, 41.

Using for the moment a similar brevity of description, (an excellence, by-the-by, of which Mr. Taylor can rarely boast,) we should say that the argument mooted by the writers referred to turns upon the question, whether the religion of the New Testament be most truly and faithfully represented by the suppositions and opinions of A, B and C, i. e., by the sense of any private individuals, as to what the New Testament really teaches, or by the creeds and confessions of the universal Church, and the decrees of such general councils as have been ratified by the unanimous consent of the Church of Christ.

That we do *not*, and that Mr. Taylor *does*, and that shamefully, misrepresent on this point, the views of the writers whom he assails, will be apparent from the following explicit statement of Mr. Palmer, whose name is identified with those of Dr. Pusey and Mr. Newman. Mr. Taylor does not adduce a single proof that the Oxford writers hold the view which he ascribes to them. "*Such*," he says, "*is my understanding*" of the state of the argument, and that is all. Mr. Palmer's explicit statement may surely be valid against Mr. Taylor's convenient but unscholar-like assumption. In his treatise on the Church, vol. 2, p. 55, Mr. Palmer says:

"We do not appeal, in proof of Christian doctrine, to the ancient Christian writers, as in any way infallible. Our sentiments on this head are well known; they have been repeatedly explained. We hold that the doctrine of any father, however great or learned he may have been, e. g., that of Augustine, Athanasius, Ambrose, or Basil, is to be *rejected* in any point where it contradicts Scripture. We consider all these writers as uninspired men, and therefore liable to mistakes and errors like other theologians. Therefore it involves a studied misrepresentation of our meaning and principle, when we are met by assertions or proofs, that particular fathers have taught errors in faith or morality; that they were credulous; that their writings are in some points obscure; that the criticisms or interpretations of Scripture are sometimes mistaken; that they invented scholastic doctrines, or were tinged with false philosophy; that the latter fathers were better theologians than the earlier; that there are fathers against fathers, and councils against councils, on some points. This is all calculated merely to excite prejudice against an appeal to the doctrine of the Church, by misrepresenting our design and principle in making it. Our answer to all these arguments is, that we do not appeal to the fathers as inspired and authoritative writers, but as competent witnesses of the faith held by Christians in their days. If they are not to be trusted in this, they are not to be trusted in their testimony to the facts of Christianity, and the external evidence of revelation is subverted."

Again, vol. 1, page 502, Mr. Palmer, in words of pregnant wisdom, thus shows what he and his brethren, and indeed the Church of England generally, mean by Catholic Christianity, and the practical value which "common sense," to use his own expression, teaches us to attach to it:

"The principle of reverence for Catholic tradition, as maintained by the Church of England, was a principle calculated not merely for the maintenance of Christian truths always received, but it was essentially a corrective and reforming principle; for it taught the Church to look beyond the limits of existing practices and opinions, into the mind of all ages, and to take the belief of the universal Church in most holy union with Scripture, as the rule by which she might be enabled to give due importance to matters essential, and to correct abuses and innovations inconsistent with the apostolic truth. And it was a principle fraught with practical wisdom, because it placed before her the experience and examples of fifteen hundred years, to guide and admonish her in her proceedings."

Throughout his work, Mr. Taylor proceeds on the erroneous assumption above expressed in his own words. He imputes to the Oxford divines the wish to take Ambrose, Basil, Chrysostom, and other fathers, as their guides, and to transform the mind of the present Church into the mind of the Nicene Church; and by quotations from the writings of the fathers, he seeks to diminish the reverence in which, with all their faults, they are justly held, and then flatters himself that he has subverted the principle on which, as he says, the reformation of the Church of England was conducted. A few quotations from his work will make this apparent:

"Although the task would be far from a pleasing one, it might at this time be a useful undertaking to give to the Christian world this life of St. Anthony, without retrenchment; appending to it, by way of foil, a memoir or two of the worthies and martyrs of our English reformation. None could fail to discern, in a contrast so violent as this, the vast, the immeasurable difference between that apostolic Christianity which, by the divine mercy, was restored in the sixteenth century, and that ancient Christianity—the Soofeeism of the Nicene age, which we are now called on by the Oxford divines to put in its room!" * * * "Is there a mind so infatuated, as that it could, while referring to the temper and character of Paul as a standard, set by the side of it the puppet Saint Anthony, and our Latimer or Ridley; and then choose and prefer the former? And yet we are now taught to think and speak of the reformers either with a hesitating approval, or even as worthy of our contempt, if not hatred, while we are enjoined to go back a fourteen hundred years, and to gather our Christianity anew from the lips of the idiot ascetics of the Nicene age, or of the blind doctors who worshipped them!"—*Ancient Christianity*, pages 279, 280.

On page 285, after a quotation from Nazianzen, we read:

"This is 'antiquity;' this is 'Catholic teaching;' this is that 'perfect form of our religion,' which, as we are now told, was at length brought out, 'after a three hundred years' preparation, or concoction of its rude elements: this is the venerable system which we are to put in the place of the Christianity of the Reformers! Many who, seduced by fair words, and a very partial, and therefore fallacious exhibition of what ancient Christianity really was, are giving in their submission to what is called Catholicism, would be horror-stricken did they fully know what this Catholicism actually includes."

"To translate at length the nauseous driveling of Nazianzen in this and similar instances, is a task I must decline: let those who are hovering between Christianity and 'Catholic antiquity' read it for themselves, or let the Oxford divines give to the English public, whole and entire, the festival orations of the two Gregorys, and of Chrysostom. All would then know, fair-[illegible] have to go in accepting the latter, and in relinquishing the former."—page 286.

"The Nicene fathers, with their superstitions and their Soofeeism, are now to be forced upon the English Church, in the room of her wise, holy, manly, and *Christian-like* founders. The substitution is horrid: it must be resisted," &c.

Again, after quoting a passage from St. Chrysostom, Mr. Taylor asks:

"Is the style, temper, and *obvious popular import*, of Chrysostom's language, as here quoted, one and the same with that of the Church of England? I would put it to the clerical reader, whether he could think it one and the same thing to read, before the communion, this specimen of Nicene Christianity, or the exhortation actually appointed by the English Church to be read, 'In case the minister shall see the people negligent,' &c. What dignity, what simplicity, what fervor in the one; what extravagance, what superstition, what revolting presumption in the other! I verily believe that even the most thorough-going of the Oxford Tract divines would shudder at the thought of such a substitution," &c.

"Such a contrast, extreme as it is in its essential features, would warrant an appeal to the honor and conscience, to the good sense and to the Christian feeling, of every clergyman, and the appeal would be to this effect: Do you adhere to the Nicene fathers, or to the English reformers? The Oxford Tract controversy can have no other issue, when the whole question comes to be fairly understood, than that of compelling every clergyman to make his choice in this momentous alternative."

It is thus that Mr. Taylor perpetually mistakes the question. He has, in truth, most grievously wronged the fathers, whose principles and piety he affects to represent; but even allowing that he has done them justice, still, in consequence of the fundamental error on which the whole fabric of his argument is raised, his whole book, in its bearing on the controversy in which he has embarked, is good for nothing. It nowhere touches the *principle* really at issue. Not one of its quotations, not one of its facts or arguments, has a direct and legitimate bearing on the position assumed by the Oxford divines, which, as Mr. Taylor well says, is all one with the position of the Church of England. They, as well as Mr. Taylor, have a standard—a widely different one, it is true, from him, but still a standard—by which to try each one of the fathers, all the fathers collectively of any one age, and even every particular age of the Church, not excepting the Nicene age itself. Allowing, then, that the Nicene age was far more deeply tinctured than it really was with the errors which Mr. Taylor has ascribed to it; allowing that the visible Church even of the Nicene age was in a state any thing short of the apostacy from the faith which Mr. Taylor attributes to it; allowing all this, and even then Mr. Taylor's book, as respects its bearing on the Oxford divines, would be a nullity. The author has in truth no right knowledge of the subject which he has undertaken to treat, and apparently no sort of comprehension of the *principle* involved in it. He is good at defaming the fathers, and at nothing else. We appeal to the state of the argument as explained in the above extracts from Mr. Palmer, and to the state of the argument as explained in the above extracts from Mr. Taylor, in evidence that the whole five hundred and fifty-four pages of the latter are *one continuous and total impertinence.*†

* None who have read the book will be surprised at this language. It is, we believe, the most boastful that was ever written. The author, in almost every page, exults in the assurance of an easy victory, an assurance which he naturally communicates to such readers as are governed more by sympathy with the author than knowledge of the subject.

† The word *impertinence* is here used in the sense of *irrelevance*, and not of *sauciness*. We make this explanation for the benefit of certain erudite readers who (we are informed) were shocked with an allusion in our last to "confirmation and other *sacraments*."—A reference only to Johnson's Dictionary would have apprised such readers that Hooker, even in his day, regarded the word *sacrament* as restrained not to two, but "to some few principal divine ceremonies;" and a slight knowledge of the Homilies would have informed them that, "in a general acception, the name of a sacrament may be attributed to any thing whereby an holy thing is signified." If we rightly remember our Catechism, the question is not, How many sacraments are there? but, "How many hath Christ ordained in his Church?" And the answer is not Two only, but, "Two only, *as generally necessary to salvation.*" In the passage in our last where the word occurred, the context required the use of exactly such a word as *sacrament* in its extended sense: and we used it because we could think of none better; little dreaming that a license allowed by good English would be construed into an act of mortal offence against good divinity. With good men now, as well as in the primitive Church, every ordinance, every duty, and every action of piety, is a *sacrament*; that is, an outward sign, informed and actuated by an inward grace.

Irritated by our pacificatory disposal of the question relating to the Eucharistic sacrifice, the Catholic Herald speaks of "the Churchman's cowardly attempt to get the matter off his own shoulders, and the weakness evinced in his concluding paragraph."

We are not surprised that the editor should be chagrined at the failure of his gratuitous effort to fan the embers of controversy into a flame; but we are sorry that his disappointment should have betrayed him into vulgar railing. We wish him a better cause, and, as a natural consequence, a better temper.

The members of our own Church, however, will always do well to remember, that the error of Romanists on this subject, that to which they are bound by the Council of Trent, lies neither in the doctrine of the real presence, nor in the reality of a change in the elements, nor in the doctrine of sacrifice in itself considered—the "pure oblation" of Malachi—but simply in the point of Transubstantiation. The nature of the change in the elements is a subject which the Catholic Church has carefully avoided explaining by the laws and modes of existence in earthly things. She has been content to rest on the broad words of Scripture, This is my body, This is my blood; and in no universal council has she ever attempted to define or limit the change to any particular mode. The Council of Trent, however—Italian* rather than Catholic—pronounces a "curse" on every person who shall say "that in the sacrament of the eucharist there remains the substance of bread and wine;" or "deny the conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood." This is *the* error which has led to her practical abuses in connexion with the doctrine of sacrifice, to the adoration of the "host," and the carrying it about in solemn processions. In her attempts at proselytism, the Church of Rome aims to represent the real presence as the same thing with transubstantiation; an aim in which she enjoys the co-operation of "Warburton" and all Socinianizing divines.

* In the Council of Trent, the bishops of Italy exceeded those of all the rest of Christendom, in the proportion of more than two to one.

At the request of a friend, we have turned to a late number of the New York Evangelist, where we find the following indescribable symptoms:

"*Prelacy the Fundamental Principle of Popery.*—The rise of Popery should be well understood, now that we are approaching its downfall. A grievous whirlwind is about to sweep away its refuges of lies. The questions of this age have much to do with permanent principles. The Church anticipates a thousand years of purified rest, when the whirlwind has gone by. That millenial rest must be based on just and enduring truths. Reformation from Popery must reach the main principles of the hierarchal system. It is not enough to take away a few external battlements—the grand element which sustains it must be uncovered and withered. That element is PRELACY. It is the principle of a distinction of rank in the permanent office of the ministry. Though the millenium should come in all other respects, yet if it begun with corrupt principle at its foundation, it would be spoiled before it had counted half its days. We reason in view of permanent causes—in view of human nature—and we read what *would be*, from what *has been*.

"Prelacy or no Prelacy, equality or hierarchy—this is the question. We are not to stand merely on the defensive. Prelacy must be exhibited as it is; it must be banished from the Church; it must be thoroughly dislodged from the ecclesiastical constitution; or else Popery will never die. We shall hope for the candid attention of our readers, while we develop the progress of Popery, as seen in the natural developments of Prelacy.

* * * * * * "Every step in the ladder shows a coil of the same serpent. It is Prelacy all the way up. It is clerical, ecclesiastical, human ambition, covering with corruption all the altars of God. We all know the dungeon gloom which attended and followed the success of Papacy. The Reformation, under Luther, has been blessed wherever it cast aside Prelacy. But look at those Churches where it is retained. Look at the Church of England. Behold her archbishops. Consider their revenues, and their titles. Is this Christianity? It is Episcopacy—that is, *Prelatical* Episcopacy. It is, with Popery too, the legitimate result of the original principle of different orders in the ministry.

"The downfall of Popery must be preceded by the destruction of Prelacy. We must wait with patience; but its day of banishment will come. When that comes, the attending evils of the Episcopal Church will vanish also. The hierarchy of the Church is one huge mass of Antichristian usurpation, and must be rolled far away from that broad platform of evangelical order which is to cover the world, that the things which cannot be shaken may remain."

We have no intention of offering a word of comment on this high-sounding inanition. The learned Thomas Thumb, in the dress of a Patagonian giant, must create an impression, but not one which it is important to efface.

They who, in the same breath, contend for "evangelical order," and declaim against "the hierarchy of the Church," are probably not aware that the word *hierarchy* means neither more nor less than *sacred government* or order; and that the government of the Church is by our Lord's appointment, *ministerial*, the *governors* being the *servants* of the Church. Ignorance must work its own cure; we hope and pray that its sins are pardonable.

The reference to "the evils of the Episcopal Church," and the insane and impious hope, that the holy government of the Christian Church may be abolished, or in other words, that the Church itself may be extinguished in misrule and anarchy, are immediately and most aptly followed by an extract from the Episcopal Recorder, which is thus introduced:

"*Oxford Papistry.*—The Episcopal Recorder is engaged in faithfully resisting the anti-Protestant tendencies of the Oxford Tracts."

But neither the ignorance and prejudice of the assailants of the Church, nor the artful praises by which they allure her weak and credulous members to their aid, are matters of novelty. Our chief object in referring at all to the New York Evangelist has been, to make the following extract from a letter of its English correspondent, which gives us agreeable information as to the increase and diffusion of Church principles in England, though couched in language which indicates neither good temper, nor good sense, nor good manners, in the writer:

"Whatever may be the reply with regard to America, I greatly fear that a regard for truth would require some humbling confession in answering the questions of many respecting our Episcopal clergy. Claims that have long been considered obsolete, or lain dormant for generations, are now revived and advanced with as much boldness and pertinacity as in the days of Laud. The clergy appear to have acquired new ambition, and are prepared, from the pulpit and from the press, and in private, to demand submission to their ghostly authority, as the successors to the apostles—the only true ministers in the Church of God! Had this been confined to worldly men, who, for lack of character and zeal, might have been glad to substitute *official* dignity to sustain their influence, less would have been said. But when I tell you that these monstrous and unscriptural claims are beginning to be made by many of the evangelical clergy—that the plague-spots of Puseyism are appearing on some who have been hitherto considered free from taint, you need not wonder that we are led to inquire, "What will be the end of these things?" The beginning is bad. It has already raised the wall of separation higher than it was before between the evangelical sects and Episcopacy. It has led some of the clergy to speak in terms of other ministers which are degrading and insulting. One in this neighborhood, who came out a few years ago as an agent of the Reformation Society, who was caressed by the Dissenters, and who appeared to return their kindness cordially, has become lately the opposer of all other ministers. He has no dealings with them—he declares that it is a sin to go and hear the Gospel in dissenting chapels. He will not unite in the Bible Society, because Dissenters are in it, nor with the Tract Society for the same reason. He denounces other ministers as guilty of a crime, in presuming to preach the Gospel to their fellow men, and delivers lectures in favor of Apostolic Succession! This is one specimen, and I merely give it as such, for the number is widely spreading through this ill-used country, (in an ecclesiastical sense,) and may ultimately lead to consequences to be deprecated by every friend to civil and religious liberty."

THE TRUE CHARACTER OF THE CHURCH OF ENGLAND, *as exhibited in her* ANTIQUITY, ORDERS, *and* LITURGY. By the Rev. GEORGE INGRAM, *Curate of Chedburgh, Suffolk.*

A few months since, a small volume with this title was published in England; its object being the correction of some prevailing errors. As it contains historical information of difficult access to the general reader, and is otherwise worthy of notice, we propose to give in this and the succeeding number of the Churchman, a summary of the work.—Wherever the text is sufficiently condensed, we shall avail ourselves of the language of the author, without designating the portions quoted.

By many persons the opinion has been adopted, that Christianity was first introduced into Britain by the monk Augustine, and that Romanism was the first form of the Christian religion in that country. Connected with this, is, the equally erroneous notion that our ecclesiastical orders are exclusively derived from the Latin Church. Another error, which chiefly prevails among the dissenters, is, that the Liturgy is only the Missal, divested of some of the grosser superstitions. The imaginary remains of Popery in the Book of Common Prayer, is a prominent topic of discussion.

Britain, however, is not indebted to Rome for her *religion*, her *orders*, or her *liturgy*. The glad tidings of salvation were published on her shores in the apostolic days, if not by the great Apostle of the [illegible] and in primitive simplicity. Bishops, Priests, and Deacons fed the flock of Christ. Although barbarous heathenism followed the Saxon triumph, yet the light of Christianity was not extinguished.

The Church of Britain *has never been canonically* under the jurisdiction of the Bishop of Rome. The dominion of that Pontiff was usurped. No national synod had granted it to him, nor had any General Council decreed that she should be under his jurisdiction: on the contrary, that control was assumed in direct opposition to, and in violation of, the canons of both the General Councils of Nice and Ephesus. The Church of England, therefore, was not guilty of schism, in casting off this usurped authority.

But, it may be asked, what evidence is there, that the Christian Church was planted in Britain in the apostolic age?

Gildas, a Briton by birth, and abbot of Bangor, who wrote in the year 540, testifies that Christianity was known, and the Gospel preached in Britain, before the defeat of Queen Boadicea, which event occurred in the seventh year of Nero's reign, or about A. D. 61.

But long before Gildas, we have the concurrent testimony of Tertullian and Origen to the same fact. The former thus writes: "Some countries of the Britons, which proved inaccessible to the Romans, are subject to Christ." And again: "Britain lies surrounded by the ocean; the Mauri and the barbarous Getulians are blocked up by the Romans, lest they should extend the limits of their countries. And what shall we say of the Romans themselves, who secure their empire only by the power of their armies? Neither are they able, with all their force, to extend their empire beyond these nations; whereas, the kingdom of Christ and his name reach much farther; he is every where believed in and worshipped by all the nations above mentioned."

That the Christian faith was very early received, and, in the days of St. Chrysostom, was flourishing in Britain, we have that primitive father's clear testimony. In his treatise, "that Christ is God," he thus writes: "The British islands situated beyond our sea, and lying in the very ocean, have felt the power of the Word, for even there churches are built and altars erected." In several other passages he clearly affirms the fact.

Eusebius, also, in his "Demonstratio Evangelica," asserts that some of the apostles preached the Christian doctrine in the most distant countries; and adds, that they sailed over the ocean "to those islands which are called British."

Theodoret expressly mentions the Britons amongst the nations converted by the apostles.

Passing over the testimony of other early writers, the whole may be summed up in the words of the learned Camden: "From these authorities, especially that of Clemens Romanus, it follows, not only that the Gospel was preached in Britain in the times of the apostles, but that St. Paul himself was the preacher of it. This is farther confirmed by observing, that from the time of his being set at liberty, in the fifth year of Nero, to his return to Rome, were eight years, which the ancient writers of the Church generally agree were spent in the western parts;" within which interval it has been clearly shown by other writers, that the Christian religion was taught in Britain.*

The subject will be concluded next week.

* Camden, however, can hardly be sustained in the opinion that the Gospel was preached in Britain by St. Paul.—*Ed. Churchman.*

TO CORRESPONDENTS.

M. Y. in our next. The favors of Philarchæus; but the one of which he expresses distrust is the last of which we should consent to have the public deprived. It will appear in our next.

JOURNAL OF THE NEW YORK CONVENTION.—1839.

From the appendix of this publication, which ha recently been issued from the press, the statistics of the diocese are extracted.

The number of the clergy is 183, and of congregations 149. Thirteen persons have been admitted to the order of Deacons, and twelve to the Priesthood. There are 52 Candidates for orders, of whom 21 are students in the General Theological Seminary. Six churches have been consecrated, and 945 persons confirmed by the Bishop. The number of communicants is nearly 10,000.

The amount of contributions for various objects is $37,170.

The parochial reports are, almost without an exception, of a favorable character: a selection from them will be inserted in some future numbers of our paper.

ESSAY ON FEMALE EDUCATION, *and Prospectus of the Rahway Institute, by Mrs. Lincoln Phelps, Principal.*

Mrs. Phelps has been for some years favorably known to the public, both as a preceptress for young ladies, and the authoress of several popular treatises on Botany, Chemistry and Natural Philosophy. To the present Essay is added the prospectus of an institution which has recently been opened under the superintendence of Mrs. Phelps, for the education of young ladies. From the justness of the opinions advanced in this publication, we think that the Rahway Institute has good claims to patronage.

CHURCH OF THE NATIVITY.—The Rev. Anthony Ten Broeck, who has recently been called to the rectorship of this Church, will be instituted by the Bishop on Sunday morning next.

It is a matter of congratulation to this parish—yet in its *infancy*—that it has been able to secure the services of Mr. Ten Broeck. Though it has been in existence for several years, yet owing to a variety of adverse circumstances, its progress has been very slow. Now, however, its members and friends may hope for brighter and better days. It has a neat and comfortable chapel, with suitable accommodations for the Sunday school. Its incumbrance is but small; and will, it is trusted, be speedily removed. The neighborhood is improving, and the prospect of increase to the congregation is very good.

As one of the parishes of this city, and as one struggling for growth in an important part of it—important from its increasing population, from the character of that population, and from its destitution of the blessings and privileges of the Gospel and the Church—this parish has strong claims upon the sympathy, the prayers, and the aid of churchmen generally. We are happy to know that this is felt by the churches more immediately in the neighborhood, and we trust that it will be generally felt throughout the city. A little encouragement and assistance *now*, will serve, under the divine blessing, to place this parish upon a sure foundation, and rejoice the hearts of all connected therewith.

We give our Reverend Brother a hearty welcome to the city, and bid him most affectionately God speed in his labors. H.

We hesitated about inserting the annexed, until convinced, by a reference to the paper from which it was taken, that it has been published as a fact. With hundreds who deem it superstitious to call matrimony a sacrament, such puerile profanation as the following passes without rebuke. It is thus we strain at a gnat and swallow a camel.

For the Churchman.

Mr. Editor,—I find the following notice of a new mode of *solemnizing* marriage in a religious journal, published in this city. It is decidedly novel, but I am not aware that it has any other claim to superiority over the forms in common use. A.

"MARRIED,

On the 19th instant, by Rev. E. Galusha, Mr. David Lacy, Jr., to Miss Lucy Lapham.

The ceremony was administered in the following poetical form.

Sir, David Lacy, please to take
Miss Lucy Lapham by the hand—
Each bow assent, and that shall make
You twain but one, by God's command.
United hearts and plighted hands,
Is all that human law can claim—
Thus bound, in holy nuptial bands,
Be husband—wife—your future name.
Let mutual love and labor bless
Each scene of joy and grief to come—
In sickness, health, let each caress,
Till God shall call the spirit home."

THE NEW YORK PROTESTANT EPISCOPAL TRACT SOCIETY,

Celebrated its Thirtieth Anniversary, at St. Bartholomew's Church in the city of New York, in conjunction with the *New York Bible and Common Prayer-Book Society*, and the *Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York*, on Thursday evening, Oct 3, 1339.

At 7 o'clock, the chair was taken by the *Rt. Rev. B. T. Onderdonk*, Bishop of the Diocese, who opened the meeting with prayer.

The Report was read by the *Rev. Lewis P. W. Balch*, Rector of St. Bartholomew's Church, New York.

The *Rev. A. D. M'Coy*, Rector of St. Paul's Church, Tompkinsville, Richmond County, after a very interesting review of the origin, progress, and present condition of the Society—and commending it to the support of Churchmen—moved the following Resolutions, which were unanimously adopted:—

Resolved, That the Report just read, be accepted, and printed, and circulated under the direction of the Board of Trustees.

Resolved, That the objects which the original founders of the Protestant Episcopal Tract Society designed to accomplish in its organization, are such as should enlist the sympathies and secure the requisite continued contributions of every Episcopalian.

After joining in singing the 106th Hymn, and prayer, the meeting was dismissed with the benediction of the Bishop.

WM. H. BELL, *Sec'y of Joint Meeting.*

THIRTIETH ANNUAL REPORT.

The Board of Trustees of the Protestant Episcopal Tract Society, would respectfully present their Thirtieth Annual Report to the Society, and to Churchmen generally.

The Board regard their present plan of operation, judicious. Experience, they conceive, has most satisfactorily established its simplicity, efficiency, and economy. So far as mere organization is concerned, they confidently believe none better could be devised, under existing circumstances; and they esteem themselves happy in having secured the services of an Agent, in every respect well qualified for, and faithful in the discharge of the duties with which he is intrusted.

Nor, on the other hand, do they deem it necessary to urge upon Members of the Episcopal Church, the advantage—amounting almost to a necessity—of such an Institution. They believe a few moments examination, would satisfy any one inclined to doubt, of the important aid which the Society has already contributed to the cause of religion—and of its capacity for more enlarged usefulness.

Their situation, therefore, is briefly this. Intrusted with the direction of a Society, utility of whose object cannot be questioned, and with a plan of operations proved by experience to be safe and judicious, they yet lack the means of accomplishing that object, and of realizing to its full extent the advantages of their plan. What than is to be done? If they make a special appeal to the friends of the Society, it would only give temporary relief—and neither their commendable plan, nor excellent object, can create the requisite means.

They are constrained, therefore, to rest their cause on principle—and address themselves to the conscience of each Protestant Episcopalian to whom this Report may come. In this way only can they hope for permanent and increasing support.

The Board do not ask assistance as a matter of favor. But if, as they believe, this Society is eminently calculated to aid the Missionary, the Catechist, and Sunday-School Teacher in his visits—and especially, in a quiet way, give information to those who seek further acquaintance with the doctrines, polity, and worship of our own Primitive Church—then they feel, an obligation is created, which binds every one in some degree to support the Society. The Board by no means suppose that *all* assistance, or even the larger part, should be thrown into this channel; but they do believe, Churchmen are bound to give a portion. They plead for the "mites;" and if it be but a "mite," give it with a prayer for God's blessing—give it cheerfully—above all, give it regularly. It is all we ask—it is all the Protestant Episcopal Tract Society needs—in order to enlarge its usefulness, and accomplish the excellent objects of its institution.

By a reference to the Treasurer's account—which is appended to this Report—it will be seen, that the sales at the Depository have increased nearly one-fourth over the preceding year. The receipts from collections in churches have fallen short $547—only thirty-two churches having contributed throughout the State. Individual donations have fallen short $336;—making a deficiency in receipts from the two sources of nearly $900, when the just expectations of the Trustees anticipated an increase; under which anticipation, 23 new Tracts were stereotyped, and 2,664,000 pages printed—being more than double that of the preceding year: 2,050,800 pages have been sold and distributed, which exceeded the previous year 600,000 pages.

The Property of the Society consists of a full assortment of Tracts, comprising 2,425,000 pages, and bound volumes, valued at $1,276 00

Stereotype Plates and Boxes	2,700 00
And Paper on hand	112 50
	$4,088 50

Making an increase of capital of 600 dollars.

Notwithstanding the great disappointment in the receipt of funds, and the increased amount of distribution, and expenditure in publishing, the indebtedness of the Society is only $516 75, and that to the permanent fund and its own officers—who, to prevent disappointing any person in the receipt of his earnings, have preferred advancing funds to meet the just claims on the Society, and thereby enabled them to obtain labor on the most reasonable terms.

Had the receipts of the Society only equalled the former year, its treasury would have had a handsome surplus towards meeting the increased calls from all parts of our extensive country and its borders, for the valuable Tracts of our Church.

Receipts from—

25 Country Parishes	$176 66
7 City "	[illegible]
Auxiliary Missionary Society	50 00
Individual Donations	346 80
Annual Subscribers	177 00
Sales	410 33
Life Subscribers	140 00
Total	$1713 53

Payments have been made for—

Printing	$326 02
Binding	266 86
Paper	651 65
Rent, Insurance, Purchase of Tracts and incidental Expenses	207 01
Salary of Agent	500 00
Composition and Stereotyping	254 01
Total	$2205 55

SUMMARY.

DIOCESE OF MARYLAND.

The President of the Convention of the Diocese of Maryland, having communicated to the Bishops of New Jersey the resolution of the late special convention to solicit his Episcopal supervision of the Diocese, during the recent vacancy in the Episcopate, the Bishop, notwithstanding the recent irreparable loss which he has sustained in the death of his most excellent assistant, the Rev. Mr. Winslow, has consented to accept the charge, and all communications relating to the duties of the Bishop of Maryland will therefore be addressed to the Rt. Rev. Dr. Doane, at Burlington.—*Banner of the Cross.*

FIRE AT WILMINGTON, DEL.—On Saturday last, the Episcopal Church at Wilmington,) St. Andrew's,) took fire in the basement from the furnace. The flames soon reached the body of the Church and the steeple, and for a long time threatened the destruction of the adjoining buildings. The firemen, however, at length succeeded in getting the fire under, without much damage to any thing but the Church, which was a new and costly edifice, and the chief ornament of the town. We did not learn whether it was insured.

On New Year's morning, the Bible class in connection with Christ Church in this city, aided by a few friends, admirers of the Rev. Mr. Robertson's zealous exertions in promoting their spiritual interests, forwarded to that gentleman, through one of the ladies, a purse containing the sum of £25, as a trifling testimonial of the esteem in which he is held, and of gratitude for his meritorious and voluntary services in their behalf. This is now the second time that the feelings of the class towards their teacher have been manifested; on the previous occasion, the present consisting of a full clerical dress. It is gratifying to be able to record instances of this nature, especially in this country, where the mutual endearments between pastor and people are frequently lost sight of in private secular interests.

The Bible class owed its origin to the praiseworthy exertions of one or two gentlemen with Mr. Robertson's assistance, and under the management of the latter, is now established on a firm footing, although the writer regrets to say it is not so numerously attended as it should be, or as the congregation of Christ Church should warrant. The principal object in its foundation was the proper tuition of teachers for the Sunday schools, an object of paramount importance, as a destitution of religious principles among the poorer classes in this city, exists to an alarming extent. A knowledge of this fact, one of vital importance to the moral and political influence, not only of this city, but of the whole colony, should arouse the parents in our Israel to a sense of the duty which their religion and country demand of them.—The consequences of a neglect of it are so palpably apparent, that it is unnecessary to dwell on them. Independent of this, however, the individual benefits derived from the school are great indeed, and are highly appreciated by those who ar members of it.—*Montreal Herald.*

We are happy in being enabled to state that the executors of the will of the late Bishop (Stewart) of Quebec, have recently deposited in the Episcopal Library of the See of Quebec, 480 volumes, (almost entirely on Religious subjects,) being a *part* of the books of his library devised to that institution by will.—*Quebec Mercury.*

The number of persons professing adherence to the Church of England, in the Province of Upper Canada, is roughly stated at 150,000. I believe it is by no means accurately known, but measures are understood to be in contemplation for ascertaining it. The number of clergy in the exercise of their ministry, including some whom I ordained during my visitation, is seventy-three. The number of churches built or in progress towards their completion is about ninety.—*Bishop of Montreal.*

SELECTIONS FOR THE CHURCHMAN.

It is said that the leaves of the Aspen have quivered since the Cross was made of that wood.

It is computed that seventeen twentieths of the Christian world use Liturgies.

Among the peculiar sights to be observed in Florence, are processions bearing the sick or dead. The body is carried on a hand bier, covered with a black pall, and attended by ten or twelve men, clothed, even to their heads and faces, in the same gloomy color, the eyes and mouth alone being visible through holes in their sable mantles. They are a charitable society called the "Misericordia," of which the Grand Duke of Tuscany is a member, and are compelled when called upon, to render their personal assistance to the poor.

In some of the Swiss Cantons, gilded iron plates are substituted for head stones in the grave-yards. Many of them are ornamented with a miniature of the deceased.

TIME.—Some men call thee the enemy, because by thee friends are parted, and the shout of conviviality is stilled; but without thy flight, which is the very essence of thy being, the crown of thy glory, and the gracefulness of thy beauty, what would this world be?

THE FATAH, OR FIRST CHAPTER OF THE KORAN.

Praise be to God, the Lord of all creatures; the most merciful, the King of the day of judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray.

The Monks in the Holy Land are principally from Spain and Italy. They are very ignorant, but well-disposed, and from weariness commonly return home in three or four years.

Before Nero became cruel, when required to sign a list of malefactors, authorizing their execution, he exclaimed, "I wish to Heaven I [illegible]" he beheld the flames from a tower on the top of Mæcenas' house, and sang a ditty on the destruction of Troy, in the dress in which he used to appear on the public stage.

Oratorios commenced with the monks. To induce youth to attend Church, they sung religious music in the *oratory*, whence the name of the music is derived.

St. Apollonia's teeth were beaten out in a persecution of the Christians, whence she became the patron saint of persons having the tooth-ache. A Church at Bononia, and St. Alban's Church at Cologne, *each* possess the lower jaw of this saint.

The Indians of the north call the Milky Way *the Path of Ghosts.*

In the cemetery of the Capuchin convent at Rome, are skeletons clad in the habit of the order, (each holding a card, on which is traced his name and age,) placed in various parts of the room, while an immense number of the bones of dead Capuchins are piled against the walls. The ground is of earth from Jerusalem, and the lamps hanging from the walls are composed of bones.

DIED,

January 25th, after a lingering illness, FRANCES LUDLOW, in the 74th year of her age, second daughter of the late Colonel G. G. Ludlow, of St. Johns, Province of New Brunswick.

CALENDAR.

FEBRUARY.

2. Fourth Sunday after Epiphany, and The Presentation of Christ in the Temple, commonly the Purification of St. Mary the Virgin.
9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11. }
13. } Ember Days.
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 19, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Third Sunday after Epiphany, January 26, confirmed 81 in St. Thomas' Church.

Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also thathe may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev Wiliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

NOTICES.

ST. LUKE'S CHURCH.

On Sunday evening, Feb. 2, will be observed, in St. Luke's Church, the anniversary of the "Young Men's Missionary Society," and the "Female Education and Missionary Society" of the said Church. On which occasion the Bishop of the diocese will preside, and several addresses be made. No collection. New York, Feb. 1, 1840.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of useful and fancy Articles. Donations in money or [illegible] Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Jan. 4, 1840. tf

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November 22d. 2m

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $30 from R B M, for the poor, through Swords, Stanford & Co; and $2 for the Sunday school of the Holy Evangelists, from Mr. Hoyt, through Mr. John Earle.

Further donations are earnestly solicited, and will be thankfully received, if left at 142 Fulton street, the Depository, 28 Ann-street; Messrs Swords, Stanford & Co, 152 Broadway; or with JESSE POUND, 47 Vandam st.

Jan. 29, 1840.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donations for the benefit of the poor:

From an Episcopalian, $50. From Miss Robert, $10, per J. R. M'Gown. And $10 from C, per Thomas C. Butler, Esq.

ALEXANDER FRASER, 245 Bowery.

January 28, 1840.

As poverty, privation, and suffering, now prevail to an alarming, and probably an unprecedented extent, it is hoped that those whom God has blessed with this world's goods, will come forward promptly and liberally to the relief of their less favored fellow creatures.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; or at the residence of the Missionary, 245 Bowery. A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor—

By Swords, Stanford & Co., from R. B. M. $30.

LOT JONES, 192 Allen-Street.

Jan. 29, 1840.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of a donation from Thomas Otis, Esq, of $10.

JOHN H. SWIFT, Treasurer, 158 Water-street.

Jan. 28, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contribution towards defraying the current expenses of the Seminary, viz.—

From the Rev George Sheets, rector of Trinity Church, Oxford, in the diocese of Pennsylvania, $40.

WM. H. HARISON, Treasurer.

New York, 29th Jan., 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d inst., has received the following contributions, viz.

By the hands of James Howard, Esq, receiving agent in Baltimore for Bishop Kemper's mission, from a lady in Baltimore, $5. Remitted by W H Greene, Esq, treasurer, from the Grace Church Missionary Society, Providence, R I, for general domestic purposes, 200. By the hands of the Rev Lemuel B Hull, a contribution from St Paul's Ch, Milwaukie, Wisconsin, a missionary station, for domestic missions, 10. Received through the hands of Mr Charles J Aldis, from the Rev Dr M'Guire, part of weekly offerings of St George's Ch, Fredericksburg, Va, for domestic missions, 18 38. By same hands, from the Female Sunday School Society, for the same purpose, 5. From the Mite Society of the parish of Christ Ch, New York, by the hands of the rector, the Rev Dr Lyell, 50. By the hands of N G Ogden, Esq. treasurer, from the Young Men's Missionary Society of St Luke's Ch, New York, for the support of domestic missions, 100. By the hands of John H. Swift, Esq, treasurer, from the Young Men's Auxiliary Education and Missionary Society, New York, for one quarter's salary for a missionary to Missouri, 62 50. From a layman in Columbia co, NY, for domestic missions, 20. Total receipts, $470 88.

Jan. 29, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received from Ladies' Missionary Association of Christ Ch, Phila, for Ch at Matagorda, Texas, per Rev Dr Dorr, $50. Received by the hands of Rev Dr Milnor, from C P, Flushing, for Mission in Africa, 5. Remitted by Rev E C M'Guire, Fredericksburg, Va, from Mrs M'Crea, for Africa 5, Greece 5. Remitted by W H Hubbard, Esq, agent at Richmond, Va, by the hands of the Rev George Woodbridge, a thank-offering for preservation during sickness, 5; from Dale Parish, per Rev P F Berkeley, 17 50; from Russell parish, Bedford co. for Texas, per Rev George Woodbridge, 18 25; from Mrs Ann M'Caw, Richmond, 2 50; from Mrs M Page, Milwood, for Africa, 10; from R S Stringfellow, for do, 25 cts; from Morton Stringfellow, for do, 12 cts; from Ellen D Smith, for Mrs Hill's school, 1; from Mrs Byrd, 1 50—in all, 56 12—less exchange 4 16—bal. 51 96 Received from Master Theo. W Riley, Santiago, Chili, for Africa, per Mr Lewis Adams, 3. Received from a Sunday school, per Rev Z Mead, Richmond, Va, 27 cts. Received from quarterly collection in St Bartholomew's Ch, New York, to be applied to the mission at Matagorda, Texas, 100. Received from the Young Men's Missionary Society of St Luke's Ch, New York, per N G Ogden, Esq, Treasurer, 150. Received from All Saints Ch, New York, for the African mission, per Rev B I Haight, rector, 127 07.—Total receipts, $497 30.

CHARLES J. ALDIS, Treasurer.

Bank of America, Jan. 29, 1840.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Jan 23, received from Rev Charles Fox, of St Paul's Church, Jackson, Michigan, for Prayer-books sold, $5. From annual subscribers, $4. Total, $9.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received, Jan 23, from Adam Tredwell, Esq, a donation, $5. Received from annual subscribers, $2. Total 7.

Donations and subscriptions received by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From W S Philpot, Esq, treasurer of the Diocese of Western New York, for Education and Missionary disposable fund, $300; from St Mark's Ch, Williamsburgh, Rev S M Haskins, collection for Education fund, 4 25; from St Andrew's Ch, Staten Island, for Education fund, 14 76, and from Trinity Chapel, Staten Island, Rev David Moore, rector, collection for Education fund, 14 50; from Young Men's (Aux) Education and Missionary Society, John H Swift, Esq, treasurer, for quarter's stipend of four beneficiaries, 100, and for two missionaries, 62 50. Total amount, $496 01.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Jan. 29, 1840.

Extract from ARTICLE 2d *of the Constitution of the above Society:*

"Every person paying into the treasury the sum of not less than three dollars annually shall be a member of the Society. Every person contributing the sum of not less than fifty dollars in one payment shall be entitled to the privileges of a member during life. The payment of one hundred dollars shall constitute a patron of either of the departments, Education or Missionary, to be denominated accordingly. And the payment of two hundred dollars shall constitute 'a patron of the Society;' this payment to be equally divided between the two objects. And a life subscriber may at any time advance to the grade of patron, by paying the additional sum necessary for admission into the said grade. All sums received for constituting life members and patrons shall go to the permanent funds, the interest of which only shall be used, unless otherwise ordered by the contributors."

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Jan. 30th, from the following individuals, viz.

From Z Clark, Troy, N Y, with remit; R S Howard, Newburyport, Mass; L Falley, Postmaster at Fulton; A B Miller, Charleston, S C; Thomas Latimer, Phila; C G Otis, Earlville, with remit; E P Livingston, Tivoli, with remit; Rev Z. H, Mansfield, Warehouse Point, Conn; Postmaster at Lynchburgh, Va; Postmaster at Cincinnati; E Mills, Burlington, Vt, with remit; Postmaster at Rochester; Postmaster at Boston; M Mc Farland, Petersburgh, Va, with remit; Miss C Mancius, Bemis Heights, with remit.

Packages have been forwarded from the Depository during the week ending 30th Jan., as follows:

To Knight and Colburn, 134 Baltimore street, Baltimore, via Phila. per Union Trans. Co; To A E Miller, Charleston, S C, one package sent to Swords, Stanford & Co.

A GENTLEMAN from England, who has had an English Collegiate Education, wishes to obtain a situation as Assistant Classical Tutor in a College, or as Classical Instructor in a highly respectable Institute, where he would not have to attend to the discipline of the school except during the recitation hours. As he wishes to prosecute his studies for the Church, salary would be but a secondary consideration. He is allowed to refer to the Rev. Dr. Hawks, of Flushing, Long Island, for testimonials of his ability, &c.; and also to Joseph Fowler, Esq., of New York. Address J. C. B., care of Rev. Dr. Hawks, Flushing. Feb. 1—3t.*

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.
Jan. 17th, 1840.

FOR SALE,

A PEW in the south aisle of St. John's Chapel, very pleasantly situated.
Apply at No. 6 Clinton Place. Jan 25—2t

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. John A. Brown & Co., Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN, at the office of the P. E. Press, 142 Fulton st.
Jan. 8.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

CHURCH AND PARLOR ORGANS.

FOR SALE, two small Church Organs in handsome cases with gilt front pipes, and containing the following stops: Dulciano, Stop'd diapason Bass, Stop'd diapason Treble, Principal, and Fifteenth—9 feet high, 5 feet 8 inches wide, and 3 feet 4 inches deep, warrented first rate instruments. Also, an assortment of Parlor Organs of three and four stops, in elegant mahogany cases.

Also, an excellent second hand Organ (built by G. F. England, of London,) of five stops, viz; Dulciano, Stop'd diapason, Principal, Mixture, and Hautboy, in a mahogany case—well calculated for a small church. Enquire of the subscriber at the organ manufactory, Centre Street, at the head of Canal street.
Jan. 25—3t HENRY ERBEN.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo, pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Jan. 11. 142 Fulton street.

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street*, among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840, Edited by Mrs. Sigourney.

December 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as *governess*: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.
Dec. 21st., 1839. 4t

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must be a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher. Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by CHARLES HENRY,
Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by CHARLES HENRY,
Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by
Nov 20. CHARLES HENRY, 142 Fulton st.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried *on* from the rudiments of knowledge, taught at an *early* age, to the highest branches.

Special attention is also paid to *the* moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the *holy* Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of *All* Saints' Church; who will also visit the school *statedly*, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.
April 24, 1839. tf

POETRY.

For the Churchman.

FOR THE NEW YEAR.

The cold bleak wind, with hollow moan,
Pours fiercely down the vale;
Its murmuring voice, so deep! so lone!
Sounds like a spirit's wail;
But through its wild and sorrowing lays,
There breathes the song of happier days.

The gladdening blossoms of the Spring,
And Summer's radiant flowers;
Around the soul a rapture fling,
The crown of life's *bright* hours!
And Autumn's opening robe unveils
The beauty of fertile hills and dales.

But when the wither'd leaves are blown
By Winter's frosty breath;
Or in the forest shades lie strown,
The emblem bright of death:
Doth not a sadness o'er us creep—
Sadness that almost moves to weep?

As fast the departed year roll'd on,
With joy and wo it sped:
And many a cherish'd one is gone,
To slumber with the dead.
The smile has wanton'd with the tear!
And Love's bright chaplet deck'd the bier.

And doth the soul no anxious shade
Of cankering sorrow wear;
When, to some deed of sin betray'd,
She mourns *her* tasted share?
Has *every* feeling, *every* thought
Been *His* whose blood our ransom bought?

Yet gladness murmurs in the roar
Of woods by wild winds swept:
On mount, in vale, where Winter hoar
His latest revel kept:
And shines in the streams' and lakes' pure deep,
Which lie in frost-enchanted sleep.

Yes, even the wintry wind so drear,
Hopes soul-inspiring bring;
They wail the requiem of the year—
But hail the gladsome Spring.
And breathes along their lonely lays,
The rising song of happier days. OXFORD.

EVENING HYMN.

The sun is sinking in the west,
The busy world is still,
Be human passions hushed to rest,
Be tranquil, human will.

Father in Heaven, to thee I bend,
To thee I lift my prayer,
Vouchsafe, Divine Almighty Friend,
Thy suppliant's voice to hear.

If lured by pleasure's specious wiles,
By shadowy hopes or fears—
If earthly joys have wakened smiles,
Or earthly sorrows, tears;

If fallen from Thee, and Thy commands,
(And fallen I must appear,)
Before Thee, Lord, thy creature stands,
A suppliant sincere.

O, be this day's offence forgiven,
This night with slumbers blest;
And pious trust in pardoning Heaven
The pillow of my rest.

From the Episcopal Recorder.

THE LATE CHARLES SIMEON.

Charles Simeon was born at Reading, Berks, Sept. 24, 1759. He was educated at Eton, and entered King's College, Cambridge, Jan. 29, 1779. He was ordained a deacon of the Church of England by Bishop Yorke, in the Cathedral Church of Ely, May 26, 1782. He was presented by the same Bishop of Ely to the Church of Trinity parish, Cambridge, when he was only twenty-three and a half years old, and before he had actually entered into priests' orders. He received priests' orders from the hands of the Bishop of Peterborough, in Trinity College chapel, Sept. 28, 1783. On the 4th of January, 1783, he preached his first sermon in the parish of Trinity, from whence he never afterwards removed; and where he preached his last sermon in September, 1836; so that his ministry covered a period of fifty-three years and a half.

* * * * * * *

We have lying before us three sermons preached in Cambridge on the Sunday succeeding Mr. Simeon's death. One is by the venerable Archdeacon Hodgson, another by the Rev. Professor Scholefield, preached before the University at Great St. Mary's, and the third by the Rev. W. Dealty, D. D., Chancellor of Winchester. We have also four distinct accounts of the honor and respect which the University and the inhabitants of Cambridge paid to his memory on the day of his interment, and certainly it was respect such as Cambridge had perhaps never shown before to the memory of any of its dead.

We cannot refrain from giving a few extracts from the sermon of Dr. Dealty, who had an intimate acquaintance with Mr. Simeon for nearly forty years, and may, therefore, be allowed to be heard in his behalf. The text selected for the occasion is, "Them that honor me, I will honor," from which the Rev. Dr. shows 1st, how the deceased had honored God; and 2dly, how it had pleased God to honor him.

After introducing his subject, he proceeds to say:

"He honored God, at the very outset of his Christian course, from the period when he first understood the way of salvation, *by determinately choosing the better part.* Most truly might it be said of him, 'What things were gain to him,' those he 'counted loss for Christ.' To a young man of his position in the University, of his connections, of his worldly prospects, and popular character, the temptations were not few, to advance with extreme caution, and to make his religion (if an awakened conscience would not leave him at peace without religion) compatible, at least, with such a regard to prudential motives, as should not expose him to the charge of singularity. To needless and unnecessary singularity he was never prone; but the line of duty was clear; he was required to choose whom he would serve, and he hesitated not for a moment." * * * * * *

"In adopting this resolution, it may be said, I believe, with truth, that he stood unsupported and alone. Others have generally some kind religious friend, to whom they can repair in their perplexities—some Christian minister who will take them by the hand, and suggest as occasion may require, consolation and encouragement, and hope; who will show the vanity of what is to be renounced, the reality of what is to be gained, the wisdom of not halting between two opinions; and the force and attractiveness of such counsel and such sympathy, who can appreciate? This advantage he possessed not." * * *

"He honored God, in the next place, *by the fidelity with which he proclaimed the Gospel as he found it*—'not shunning to declare the whole counsel of God.' In the preface to his work, entitled 'Helps to Composition,' he observes, that 'he would wish it to be brought to this test, 'Does it uniformly tend to humble the sinner, to exalt the Saviour, to promote holiness?' And he adds, 'If in one single instance, it lose sight of any of these points, let it be condemned without mercy.' That this was the uniform tendency both of his preaching and writings will scarcely be denied." * * * * * *

"The next point to which I would advert was *his high Christian courage.* The larger part of my hearers can form little idea of the difficulties which he had to surmount in the earlier part of his ministry. Would it be believed, for example, if we had not living witnesses to the fact, that young students, who felt the value of his ministrations, were sometimes known to congregate in a body, lest in coming alone to this place they should meet with insult by the way? Would it be believed, that within these sacred walls disorders have occurred, which it required the greatest vigor and most determined resolution to put down? The feelings and manners of the times were against him; and, without meaning to exaggerate his trials in this respect, or to apply to him literally the words of St. Paul, I would ask some, who were best acquainted with him, whether he might not, in some degree at least, have adopted that touching and affecting language, 'No man stood by me;' 'all men forsook me.'

"And how eminently he honored God also, *by those Christian dispositions and Christian graces*, which ought ever to accompany the strongest assertion of the truth! The humility, for instance, the remarkable humility, which disposed him to listen to the observations of any person, however inferior to himself in years or in station, and made him willing to learn of all and to be the servant of all;—the love, which ever beamed on his countenance, and which always gave a delightful character and peculiar force to his preaching and conversation;—the candor and kindness, with which he ascribed to the conduct of others, even when he could not approve it, the best possible motives;—and (not to dwell upon these points) his truly catholic spirit. With the most cordial attachment to the Church of England, (an attachment founded upon his deep conviction of her apostolic character, and her admirable adaptation to the spiritual wants of all classes of the people,) he studied to live in charity with all men. And as to party spirit—he moved in an atmosphere, to which party spirit never could ascend. To adopt again his own language, 'Nothing under heaven would be more grateful to him, than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church; if his book be, as he trusts it is, not to strengthen a party in the Church, but to promote the good of the whole, then let smaller differences of sentiment be overlooked, and all unite in vindicating the great doctrine of salvation by grace through faith in Jesus Christ.' Here was the only party which he acknowledged; and, standing by the side of prophets and apostles, the only contest, in which he would engage, was for 'the faith' itself 'once delivered to the saints.'"

"I would observe, that *his one grand aim in life was to do all things to the glory of God.* It appeared in the entire dedication of all the talents he possessed. His whole conduct was a visible proof how he realized the truth and obeyed the precept of that instructive passage, 'Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's.'"

"Shall we in confirmation of this statement, turn to his parochial labors, to his indefatigable personal exertions in visiting his flock, especially the poor, and promoting their welfare to the uttermost of his power? Shall we follow him to his college, and see how, in the comparative [illegible] of years, when not engaged in the essential work of private devotion, or in preparation for the pulpit, or other necessary duties, he gave himself up to the instruction and training of young candidates for the ministry, 'being gentle among them as a nurse cherisheth her children,' and affectionately imparting to them the invaluable benefit of his knowledge and experience? Shall we go abroad for proofs, and observe there how he exercised his increasing influence? Is there the man living that entertains the slightest suspicion that he ever used it for any other purpose but the purest and the best? The tones of his voice are yet fresh in my recollection, when he delivered in this place an energetic and animating sermon on a passage including these words of Solomon: 'Honor the Lord with thy substance, and with the first fruits of all thine increase.' Was this, then, a precept which he inculcated upon others, and omitted to practise himself? Let the long list of religious and charitable institutions in this country, some of them indebted to him for their very existence, answer the question. Let the measures of Christian benevolence, which have for the present provided so many faithful ministers with places in which to exercise their pastoral office, and which, to the hour of his death, were adding to that provision, with the reasonable prospects of conferring a blessing upon future generations, answer the question;—measures to which he devoted to the utmost, his time, his influence, his property, with a depth of interest which those only can appreciate who know him best."

"In speaking of the dedication of his property to the glory of God, we are abundantly borne out by facts with which you are all acquainted. But it is not so generally known, that this was a principle all-powerful in his mind from an early period of his public ministrations—probably from the time when he first cordially gave himself to the work of an evangelist. Between forty and fifty years ago a living of great importance became vacant, which, by the appointment of the patron, and as expressed in his will, was to be offered to two clergymen in succession, both of them personal friends of your late minister. Conceiving that the clergyman who was to have the second offer was pre-eminently qualified for the station, whilst the other was more adapted for a different sphere, he wrote to the latter, stating his conviction, and solemnly putting it to his conscience, whether the cause of Christ would not be better promoted by his declining the living, adding that, since the sacrifice would be great in his temporal prospects, he would himself engage to compensate him from his own private fortune. It is right to add, that the individual thus addressed responded to the appeal, by not only stating that he should refuse the living, but also nobly rejecting all compensation. It is right to state, further, that the clergyman for whom the living was thus obtained, and who labored in it with success for several years, was never apprised of the circumstance, nor was it divulged till some time after his death."

The doctor next considers the honor God had bestowed upon his servant, and mentions the crowded congregations which had heard from him the words of life, and the many who were added to the Church under his ministry.

He then notices the great change of feeling which took place towards him in the University.

"To the maintenance of true religion in the land a learned ministry is, under the blessing of God, and must be, of incalculable value. Its existence, it was supposed by many, would be greatly endangered, if his sentiments should extensively prevail.

"The objection made to him on this ground was not of long continuance. After a few years, it was a fact undeniable, that he was joined by several of those who attained the highest honors in the University. I may content myself with mentioning the names of Thomason, and Martyn, and Selwyn, all successively curates of this parish, and all enrolled in the brightest annals of university fame; distinguished too by their progress in those severer studies, which call upon us to prove all things. From that moment the objection was seen to be without foundation. God honored his servant in the very way most to be wished for.

"But shall we confine our views to the limits of Great Britain? God eminently honored his servant by an influence in certain high quarters, which enabled him to send forth to dark and distant places of the earth men who were useful to their fellow-creatures. In adverting to Thomason and Martyn, we enlist men whose names will descend to other generations. The time will assuredly come, when the nations of the east will 'stretch out their hands unto God;' the time will assuredly come, when Asia shall cut off her abominations and bow down before the cross of Christ. Then will it be remembered, how one of those two servants testified for God in the camp of the Persian, and how India is indebted to them both. Nor will the oriental convert, in whatever language he reads the word of God, forget that distant benefactor who by the Divine blessing, formed them for their work, and himself procured their transmission to those wide fields, where the harvest is so great and the laborers so few.

"It pleased God to prolong his life to a very advanced age; *and his hoary head was in every respect a crown of glory.* 'When a man's ways,' we are told, 'please the Lord, he maketh his enemies to be at peace with him.' The sort of hostility which met him in his earlier years, gradually subsided. He lived down reproach. His great labors, his publications, and his benevolence, converted the adversary himself into a friend. Contemplating him of late years, when his praise was in all the Churches, when he was respected, and honored, and beloved in a degree seldom equalled,—reverting to the spectacle of yesterday, such as Cambridge never saw before, and such as, in all its circumstances, we can seldom hope to behold again,—recollecting too, that during the present month, and on this very day, he had been appointed by the highest authorities in the University to testify to them, from their own pulpit, the Gospel of the grace of God—who, at the commencement of the present century, could have anticipated such a splendid result? Whence then all this? He honored God, and therefore God honored him—honored him in that very place where he was so entirely known—honored him by the public testimony of those whose testimony stands above all impeachment."

Referring to his last sickness, after stating some interesting conversations, the preacher thus proceeds:—

"The next morning, he appeared, if any thing, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again, in the same calm and deliberate manner as before. He then said 'Infinite wisdom has devised the whole with infinite love, and infinite power enables me to rest upon that love, and all is infinitely good and gracious; all is right, and good, and just as it should be. I am in a dear Father's hands. All is secure. When I look to Him, I see [illegible] truth; and I have not a doubt or a fear, but the sweetest peace; I cannot have more. But if I look another way, to the poor creature, oh! then there is nothing, *nothing*, NOTHING, but what is to be abhorred and mourned over.'"

"On another occasion, he said, 'What is before me, I know not,—whether I shall live or die; but this I know, that all things are ordered and sure. Every thing is ordered with unerring wisdom and unbounded love.'"

"The last words which I addressed to him were on Friday night. His hands were extended upon the bed, and his eyes closed,—his head supported by pillows. I gently took his withered hand in mine, and then solemnly pronounced the benediction, commencing with the words, 'The Lord bless thee and keep thee, the Lord mercifully with his favor look upon thee:' he faintly endeavored to say 'Amen,' and after that he spoke no more."

"His name will be had in everlasting remembrance. And let me ask for what will he be celebrated? For talents peculiarly splendid? For erudition unusually extensive? For wonderful discoveries in the arts? He could make no claim of the sort. His was an example which all of you may imitate. With the fervent love of Christ in his heart, with a deep sense of his responsibility, and with a holy determination, by God's grace, to walk worthy of his high calling, he commenced, and faithfully pursued his ministerial path; and the Divine blessing was upon him. And will not that blessing be yours, if you live and act in the same spirit?"

APPARENT CONTRADICTIONS IN SCRIPTURE.

The simplicity of the language of Scripture, the absence of that systematic precision, and of that guardedness of expression, to which other writers resort from fear of misapprehension or cavil, is one characteristic of its divine original. He who speaks as never man spake, is above those little artifices, by which men are anxious to preserve an appearance of studied consistency in their statements, and therefore propounds every sentiment in its naked force, without regard to apparent contradictions which sophistry might fasten upon it, but by which honesty of purpose can never be misled, and which reverence for the word of inspiration will easily explain. This remark may serve to illustrate the strength of some of those statements which are made in Scripture, concerning the doctrines of grace on the one hand, and human responsibility on the other—statements in which verbal criticism or a short-sighted philosophy may fancy a disagreement, but which simple piety will perceive to be both essentially true, even when it finds them hard to reconcile.

The same variety will be found in some passages which prescribe a moral duty, where a verbal discrepancy may sometimes strike a casual reader, but which will present no serious difficulty to a humble disciple. When, for instance, our Lord commands us to take no thought for the morrow, and forbids us to lay up treasures upon the earth, while yet his apostle hesitates not to pronounce a neglect to provide for them of our own house a denial of the faith—it is obvious, that although providence and forethought are synonymous, and consequently the language of our Saviour and of St. Paul, if strictly interpreted, would seem to be at variance; yet the thing prohibited is anxiety, and the thing commanded prudence; qualities not so closely connected, that a command of the one would be necessarily inconsistent with a prohibition of the other.

Another illustration of this truth is afforded when St. Jude exhorts his readers to contend earnestly for the faith which was once delivered to the saints; yet St. Paul in the text declares, that the servant of the Lord must not strive. Here we must needs suppose, that St. Jude prescribes the duty, and St. Paul the manner in which it should be performed, and then all is consistent and intelligible.

It is the duty of every Christian, but most especially of the ministers of the Gospel, to contend earnestly for the faith which was once delivered to the saints; but yet, though we are to contend earnestly, we are not to contend angrily; not to strive for victory rather than truth, or to exhibit any of those tempers which ordinarily agitate the scenes of earthly contention. In this sense the servant of the Lord must not strive.—*Sermon preached at the Visitation of the Lord Bishop of Lincoln,* 1837, *by the Rev. E. G. Marsh, M. A., Rector of Waltham.*

From the Banner of the Cross.

A MONAGRAM.

In early life I made frequent inquiries of learned men for the meaning of the emblem at the head of Dr. Johnson's epitaph in St. Paul's Cathedral. All acknowledged their utter ignorance of it, except one, who supposed it might be translated *αρχω, principi viro*, in apposition, of course, with *Samueli*, the next substantive word.

A P Ω
⋉

Being a devoted admirer of the great lexicographer, I gave myself infinite trouble in trying to discover a more satisfactory explanation. This was all in vain; but finally I met with it in Rees' Cyclopædia, under the words LABARUM AND CROSS. Had I applied to a learned theologian, it is therefore probable that I should have been furnished with a ready answer.

As the great majority of your readers who may desire an explanation of this learned device, are not students of Divinity, I would propose to you the publication thereof in the BANNER OF THE CROSS. The emblem would prove very appropriate to your paper as a standing vignette and classical ornament.

Those of your readers who are unlearned in Greek, may be informed that the middle character is composed of two Greek letters—X and P—the first being equal to our Ch, and the second to our R. Thus Chr are made to represent the name CHRIST, and being placed in the form of a cross, they form also an emblem of the Christian religion.

The characters on the right and left are the alpha and omega, the first and the last letters of the Greek alphabet. Their appropriateness is evident from the declarations in the Apocalypse, i. 8—xxi. 6—xxii. 13, that Christ is "the alpha and omega, the beginning and the end, the first and the last."

This emblematical introduction is very appropriate to the epitaph of the great and good man who, after a long life of unbending virtue, considered, as he said on his death-bed, "the propitiatory sacrifice as necessary beyond all good works to the salvation of mankind."

The emblem itself was made by Constantine, the first Christian emperor, who caused it to be displayed on the Roman standard, in the place which previous emperors had occupied by the Roman eagle. The standard itself consisted of a long pike with a staff crossing it at right angles near the top. From this staff there hung a purple streamer adorned with precious [illegible] the reigning emperor and his children. The pike supported a golden crown surmounted by the mysterious monagram expressing both the name of Christ and the figure of the cross. The standard thus modified was called *Labarum*, a word the etymology of which has not been ascertained.

"The safety of the Labarum was intrusted to fifty guards of approved valor and fidelity; their station was marked by honors and emoluments, and some fortunate accidents soon introduced an opinion, that so long as they were engaged in the execution of their office, they were secure and invulnerable amidst the darts of the enemy." S. J.

PERICLES.

Plato, in his writings, teaches that the end of education and of the instruction of youth is to make them better; not simply more intellectual, but more moral. He says of Pericles, he "filled Athens with temples, theatres, statues, and public buildings, beautified it with the most famous monuments, and set it off with ornaments of gold; but can any one name the man, native or foreigner, old or young, that he made wiser or better?" From the time of Pericles, the Athenians began to degenerate; they became idle, effeminate, babblers, and busy-bodies, fond of extravagance and vain superfluity.

OUR COUNTRY.

We love our country, because it is the home, it has been the benefactress to the Church; because it still recognises it; it in great measure is, and belongs to the Church; has long been sanctified by her presence; and may once more, we trust, be identified with her; we love it because it was the scene of the good deeds of the fathers of our Church, and is blended with their memory, and guards and still reverences their hallowed ashes: we love it, because in it, "our lives have fallen in a goodly heritage," because in it our tasks have been allotted, and our crown is to be won. But she is not *the* object of our affections, fair though she be; she is not our ark, but the mountain whereon our ark for the time dwells; it is for the sake of that ark, that we "pray for her peace;" and if that be bidden to remove, it is not in the deserted hill-top of Zion, but in the living temple, which is "throughout all the world," that our home is.—*Dr. Pusey.*

THE JEWISH DAY OF ATONEMENT.

The Rev. Mr. Bonar in a letter from Jassay, the capital of Moldavia, gives the following description of a Jewish ceremony:

"One morning we rose about one o'clock, (the night previous to the Day of Atonement,) and saw every Jewish house lighted. Then we heard the sound of the cock and hen in every house, and in some we saw the animals held up, and the prayers read over them; after which, they are killed—one for the man, the other for the woman. It is the only relic of sacrifice among all the rites of the Jews. They wave the bird round their head nine times, saying, 'This be my atonement! this be my ransom! this be my substitute!'"

PRAYER.

Is the use of old forms, continually repeated without variety, consistent with spiritual and acceptable prayer? Why not? If they simply and fully express the desires and feelings of your hearts, and you go along with them and assent to them as they are read, there is prayer; and the prayer is as much your own as if it had been then newly conceived; for prayer is the outpouring of the heart, and you have poured out yours before God. And so, on the other hand, however readily you may pour out the words of prayer yourselves, or how much soever you may be pleased by listening to the gift and fluency of another, you must needs confess that unless your spirit be engaged in the work, and the words express the actual desires and affections of your heart, and you follow with the understanding also, as far, at least, as you are concerned, there is no prayer, but a mere lifeless and unprofitable form. It is true, a moving strain of prayer, that is new, may raise a momentary flash of devotion, or draw tears into the eyes of many; but to what profit? To what other purpose than the deluding of their souls, by leading them to mistake natural excitement for spiritual influence, and to rest in such impressions, when unconvinced and unhumbled for sin, and knowing nothing of God as their reconciled Father in Jesus Christ? Do not mistake it. The chief work of the Spirit in prayer is, not to give a readiness of utterance at every season of public worship to one or two in a congregation, but to excite the hearts of all by so quickening their affections towards God, and raising their desires after spiritual blessings, that they may all with one mind and one mouth glorify God. And so, blessed be God, many are the living witnesses who can declare to his praise, that the use of a form, simple, pure, and comprehensive as ours of the Church of England is, not only does not restrain the exercise of grace, but rather helps it; and who know and are sure that their Lord and Master owns and comforts them in the use of it.—*Rev. J. F. Todd.*

REVIEW OF THE DAY.

An ancient said, "The reflections of the night are deepest." And it has been observed, that David, in the nineteenth Psalm, ascribes speech to the day, and wisdom to the silent night. It is an excellent advice of Pythagoras, and the verses that contain it, do indeed deserve to be called *golden*, "That we should not allow ourselves to go to sleep, till we have seriously revolved the actions of the day, and asked ourselves, What have I done amiss? What good have I done, or neglected to do?—that so we may reprove ourselves for what has been wrong, and take the comfort of what has been as it ought."

Mr. Rowe's translation and paraphrase is as follows:

Let not the stealing god of sleep surprise,
Nor creep in slumbers on the weary eyes,
Ere every action of the former day
Strictly thou dost and righteously survey.
With reverence at thy own tribunal stand,
And answer justly to thy own demand—
Where have I been? In what have I transgress'd?
What good or ill has this day's life express'd?
Where have I fail'd in what I ought to do?
In what to God, to man, or to myself I owe;
Inquire severe, whate'er from first to last,
From morning's dawn till ev'ning's gloom has past,
If evil were thy deeds, repenting mourn,
And let thy soul with strong remorse be torn.
If good, the good with peace of mind repay,
And to thy secret self with pleasure say,
Rejoice, my heart, for all went well to-day.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN, at the office of the P. E. Press, 142 Fulton st.
Jan. 8.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees.
Nov. 30.

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN, CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.
New Haven, Sept. 10th 1839.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st.
January 4, 1840.

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catts-kill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D, late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospel, of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
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